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# THE BOOK OF JOHANNES



# THE BOOK OF JOHANNES

BY

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## FOREWORD

EVOLUTION is in the air! It is highly topical! The conditions of life under which we have been passing have induced and emphasised great change of thought—of relationships between man and man, between nation and nation, and even of our attitude to life as a whole.

There is something astir in humanity—an almost indefinable urge of aspiration, enquiry, and a profound new orientation.

In this book many matters have been touched upon, chiefly with the thought of correlating things which often appear to be unrelated, and yet are integral parts of the background of life.

As it is written between and during devastating episodes, there is a running commentary of some war situations which may be regarded as pure interpolations in the main theme. They include unusual pen pictures of four classic characters—Winston Churchill, President Roosevelt, Stalin and Hitler. They were obtained in a most unorthodox manner, as the reader will see. But I hope and believe that this commentary will add an interest even after the war is finished, and we shall have seen the *fait accompli*.

In the text the reader will find some errors of judgment which will cause him to be critical and even sceptical, but I claim only that this is a true record of conversations and exchange of views in an armchair atmosphere.

As I am not a student of spiritualism, this is not the work of a specialist, but rather of a reasonably normal member of society who claims emphatically that nothing is supernatural and that all the complicated phenomena we know or do not know are governed by Nature's laws, with many of which we are as yet unfamiliar.

The laws of time, for instance, are of a relative nature—relative to the environment or medium over which they preside. My collaborator in this book tells me that the timing of events on this earth plane, from his aspect, is as *a swallow timing the movements of a snail*. This he gives as an explanation of chronological errors such as may be found herein.

I could reasonably have left these miscalculations out in order to make a stronger case, but in my opinion it is far more necessary to be scientific and honest. Also I think it most necessary that the public, and also students of the occult, should realise that messages from the "other side" must never be regarded as infallible or even authoritative. There is even greater danger in gullibility than in incredulity. All must pass the test of each individual's yard-measure of truth, but bearing in mind the enormous possibilities of the great unknown regions which surround this Earth life.

Growth and development on the "other side" must be regarded as normal, as logical and progressive as here—continuing from where we left off here. One who has passed is not immediately wise or super-gifted, and in addition has to learn to manage the new environment.

I mention this as a warning to those who are too ready to rely upon all that is received from the astral plane or regard it as Holy.



# PART I

## AUTOBIOGRAPHICAL

TRUTH, they say, is stranger than fiction, which might suggest that we are more familiar with fiction than we are with truth.

It would appear that we are certainly aware of many things which are but half truths which, when linked up with the other half, assume an aspect of strangeness which is perhaps difficult to become used to.

The paradoxes of life are the spice of life, for he who discovers a paradox is perilously near the truth, and is at the thrilling stage of reconciliation which is so dear to lovers, so why not to lovers of the Truth?

However, without any humble apologies, I can safely claim that this book is strange, and that it is not fiction. It is for the reader to judge if it is truth or not. No one would claim that obviously impossible condition, so lightly sworn to in our Law Courts, that it is "the truth, the whole truth, and nothing but the truth."

The human mind is fast reaching the point of receptivity which would have shocked our forbears or overwhelmed them, and it is a foolish man to-day who divides the world—or life—into the possible and the impossible.

Let me confess that I am myself startled in many ways as this book becomes written, which is perhaps a curious thing for an author to say, but then, who is the author? I am in a way serving that function, but we may come to some other conclusion as it unfolds itself. As I write this introduction, the book is in its infancy, and, like the reader, I am at a complete loss to know whither it will lead or what we may discover before it is ended. We are for that matter on a voyage of discovery, travelling either in a new ship in an old world, or in an old ship in a new world. I do not know quite which, nor does it matter very much, so long as we travel, for the very act of travelling broadens the mind and gives experience which, after all, is the main object of living.

Let me give a rough outline of what led up to this book—or "book to be," for very little is written yet. Something tells me it will not be stillborn, however, and even that it will make its mark, for it has a purpose.

You will notice many irrelevancies, misjudgments and errors, and there will be in some places a personal note which might have tactfully been left out. These are, however, left in in order to convey some little idea of what one might call a long-phase continuity, stretching as it does for me over many years, in perhaps more senses than one as the reader will gather.

I expect most people can look back along the vista of their life, and see how in retrospect many curious and puzzling events take on a meaning—of continuity—of purpose, and, one might almost say, a kind of self-explanation, an inevitability.

To start right now and intrude my personality, I would say that from time to time I have felt, sometimes vaguely, sometimes strongly, that there was something one *had* to do: that life is not haphazard nor accidental.

The exigencies of war (two of them), and the perilous progress through a breathless civilisation, throughout which some are left and many taken, does sometimes stimulate the question—in all humility, we hope—as to why? Why was my brother taken and I left? Why so many of my pals, some much younger and with so many virtues which I seem to lack?

The ways of God are strange, and in their unfoldment, must contain many things which, knowing little, very little, of their extent, must leave us breathless and considerably bewildered, until such time as we can get a little glimpse of our real relationship with facts and factors.

This feeling of an undisclosed purpose, which has dogged me for so many years, prompted the first question in the manuscript following, and may help to explain it somewhat.

An autobiography would weary you needlessly; please, however, bear with me through a few facts, but let us first get done with intruding personalities, which are only intended to lead up to the real subject matter.

It is difficult to decide, on looking back, just where and when one's real education in Life begins, for, in the irresponsibility of youth, many milestones are passed without much or any importance attached to them. It is only long after that one remembers them in the light of a definite tendency.

I recall many such milestones which, in their aggregate, do definitely give the impression of a guiding hand, which is not satisfactorily explained away by the intellectual theories of modern Psychologists. Neither do I flatter myself with having visions of Divine Guidance other than the normal operations of a vast scheme which includes the phenomena of the animal, vegetable and mineral kingdoms, as well as the human.

My "tendency" has been a passionate desire to explore the intimate relationship of the various phases of life which are normally considered to be Poles apart, as opposites, and sometimes as complete negations of each other.

Science is fast taking refuge, shall I say, in the arms of philosophy, under the leadership of such pioneers as Sir Oliver Lodge and Einstein, H. G. Wells and Dunne, who have broken down some of the barriers imposed by our very narrow appreciation of Time. The great experiments with plant life by Sir Chandra Bose the Indian, have demonstrated a degree of consciousness in the so-called inanimate realms of existence, which must cause a readjustment of our much too limited and dogmatic views.

Metaphysics reveals that religions are the sectarian aspects of one and the same fundamentals. Many years of study have led me to the conclusions that "Religions are not that which we believe, but are the various approaches to that which we believe. They are the proprietary vehicles in which we travel to our destination!"

My own "milestones" have been passed in the most unexpected places. A Wesleyan chapel when very young. The trenches of France—perhaps some reader may remember the "Quadrilateral" and "Louses Wood" of the Somme Battle. On board ship. In the Samoan Islands. In the Middle West of U.S.A., and in our own dear old humdrum London, and, lastly, in London not so humdrum, but staggering under the hell of its ordeal by fire.

I have been favoured by considerable variety in my life, and recall that I once declared preference for a career which recorded like a fever patient's temperature chart, up and down, and certainly it so happened.

In Australia I married, after only a few hours acquaintance in Sydney and Christchurch, New Zealand. This is mentioned, as it has a bearing upon the book.

She was, and still is, a wonderful girl, though we have been parted a few years now. I have always felt a great link between us, something even deeper than a man-and-wife relationship, and very different in character. The strength of this attachment has often puzzled me, for in domesticity it must be confessed that our individualities were too emphasized to blend with perfect harmony. There is evidently much for both of us to learn yet. But the link remains unbroken even by the divorce court and many miles geographically.

Some explanation of this paradoxical situation is contained in the book, and deeply touches the subject of reincarnation, of affinities and of natural groupings. But this must follow in its logical course. Thirteen years of close contact we had, and from it came, for me at any rate, a great harvest of realisation and of intangible things, treasures of the mind, pearls of great price. It has been a stimulation of my consciousness so much more than a mere sickly romance. I think that most people, who sincerely and intelligently analyse the phenomenon of being "in love," will admit that each party is really in love, not with the object of their affection, but with the glamour which they weave round each other. They are in love with a romantic ideal, and not with a poor fallible thing of flesh and blood. Either that or they are each in love with themselves individually, and their own selfish desires, and particularly of personal possession. "You are mine, I am yours for ever and aye." Unfortunately, the "ever and aye" is in reality much shorter, and the desire becomes a little threadbare.

This may be judged as the opinion of a cynic, but I hope and believe it is not, for surely a real love does desire the happiness of its recipient *without conditions* which may limit the actual development of that soul by a kind of moral-imprisonment. I prefer to think of people as travellers upon a road, and, if one faints by the roadside, another who gives a refreshing drink or a helping hand is worthy of undying gratitude.

But we must learn more of affinities, and I hope we shall before many chapters are written, but we have much ground to cover in the process.

There are necessarily many approaches to knowledge, the chief of which are, of course, by undergoing experiences, which we may call the "apprenticeship" way, and the reading of books, which we may call "the clerical" way.

The first is somewhat circumscribed by one's environment, and the other is rather a method of collecting information, and is limited by one's time or access to books.

There is also a meditative way, which is unlimited by any environment, and doubtless gave birth to the statement that "stone walls do not a prison make, nor iron bars a cage."

It is rather a method of making the mind receptive to all things which *exists* in the realms of ideas and thought. Materialistic science would not, of course, accept such a method, for it cannot show a laboratory of gadgets, but the poems of Milton and the plays of Shakespeare did not come out of retorts, nor were they plagiarised from previous poets and playwrights.

Such people are, we say, creative! They are also receptive to the inexhaustible world of ideas. Of such stuff are philosophers moulded. Would that my epitaph could be that "Here lies a philosopher."

But the true philosopher must know something of everything, and must be able to recognise the underlying principles of life which resolve the particulars into the general, or reconciles the part to the whole, which in religious terms might be: "There is only one God, but many gods."

An Army man might be forgiven for thinking of it as: "There is only one Commander in Chief, but there are many generals—yes, and even colonels, subalterns and sergeant-majors."

Such an analogy is not irreverent, but is, I think, actually helpful in a practical way, by illustrating how the Will of God is transmitted to us poor mortals; for it must certainly be "stepped down" in its voltage before it could be received by a human brain, as also must the glorious power of the sun be modified and tempered by distance and atmosphere before the earthly creatures can benefit by it.

We can scarcely blame the so called pagan for worshipping or fearing that aspect of authority with which his particular mind development is familiar, any more than we would the devout Christian who makes obeisance to the image of the Virgin Mother or the Cross.

As Johannes says of the soul—but then, of course, you have not yet met Johannes. You will do so in a few minutes, and I think I may say you will find a friend, a wise friend, and perhaps a giant among intellects. I have myself not known him long, as you will gather, and I met him in this way.

After many years of philosophic study, I opened a club in London for students of that pursuit, and we had many useful and delightful evenings right on into the nights of air bombardment. Even now they continue in a much curtailed way at other places, for our original home is scarcely habitable from blitz, and there are tragic gaps in our ranks.

Chance, or destiny, brought to our membership a most excellent fellow, a mining engineer of great experience all over the world. During lunch at the Grosvenor House he told me of a certain lady in Chelsea who possessed the remarkable gift of involuntary writing, or, as it is sometimes called, automatic writing.

Now, although I am not much interested in spiritualism, I did feel impelled to take advantage of this introduction.

Like many people, I am not altogether in sympathy with spiritualism for several reasons. Mine are: (1) I am already quite satisfied on the subject of survival; (2) there is too much hocus-pocus and emotionalism; and (3) the results are, more often than not, quite fatuous.

I cannot bear the atmosphere of occult circles in darkened rooms, of wandering ear-trumpets or table-tappings, hymn-chanting, and the possibility of fake devices with black cloth and mirrors. I do not wish to condemn such practices for those who like them, but it is just not "my line of country." If there is continuity in the dark, there is also in the light of day, and in the realms of reason and scientific thought. It is but for us to discover.

Truth to tell, my visit to Chelsea was a most natural and delightful one. On a bright sunny day I drove with my friend Mr. Jansen to keep the appointment.

Londoners will know the great charm of Chelsea Embankment. The residences are enchanting, and, with their gardens and trees just breaking into bud, have a character entirely their own.

It was on March 14, 1941. (This precise date should be noted, in view of later world events.) In a particularly charming drawing-room full of bric-à-brac, we met an equally charming lady, Mrs. Dowden.

She is, like my friend and myself, middle-aged. She is highly cultured, very musical, and the daughter of a well-known poet. We were welcomed by a Pekinese dog and two Persian cats, while the sun streamed through the french windows.

It was not necessary to fence or jockey for position, for we immediately felt as at home as if we had dropped in for a cup of tea. Indeed, I half expected a tray with cups to be brought in.

It appears that "sensitive" people work with "controls" on the other side. On this occasion, Mr. Jansen and Mrs. D. discussed as to which control would be the best suited to my purpose. They agreed that it would be well to try to contact one, JOHANNES, who was, she said, always wise and sensible and kindly.

I thought at the time that it was regarded rather as if one could ring them up on the telephone, but I waited in my comfortable armchair, and made friends with the Peke.

The completely normal atmosphere of what followed robbed it of anything

savouring of the unnatural or supernatural. The whole tone was conversational, and gradually drifted away from Mr. Jansen until I noticed his head nodding.

Mrs. D. had placed upon her lap a board and some foolscap paper, and had carefully selected several newly sharpened pencils. It is interesting to note that, as she says, it is difficult to write in longhand at the rate of a thousand words per hour. (That is, of course, in the form of question and answer.) But by her automatic writing it is much quicker, and the words are practically joined together, but not by any means illegibly. When a paragraph is ended, she stops and reads it to her sitter, and the unexpected discourses produce many a smile and discussion. Do not for a moment think that there was any trance or untoward incident. It was just as if Mrs. D. was concentrating on an important letter.

It would appear, in this instance, that the guide was as anxious to express his views as I was to have them, for he started off voluntarily before my first query, which rather surprised both of us. Below is the opening phrase which introduced me to JOHANNES, who has quickly taken charge of the direction of this book.

I previously had my own designs for writing it, but with a very different aspect, for it did not include JOHANNES, as I had not heard of him. It was to be an attempt to record my own efforts in the correlation of various forms of specialised knowledge, both objective and subjective, and, as I said before, a reconciliation or resolution of opposing views in the light of relative values.

It was designed to show that the objective and familiar world is in no way opposed to or separate from the subjective and intangible world. That there is most definitely nothing supernatural, but only so far unfamiliar. To point out that "occult" still means "hidden," in the sense that it is unrevealed, as yet, to our limited perceptions.

I realise now that it might have been a life-work, for it involved metaphysics, comparative religions, astro-physics, geometry, relativity and a host of other things, including those fascinating subjects of cosmic rhythm and time.

I stand aghast at my temerity. But Johannes is indeed wise, for he has simplified my work, and given me very great experience in touching the intangible. It would appear to date that the book is in the hands of an Intelligence, with whom I am most honoured to collaborate.

The amazing powers of interpretation through the subtle media of consciousness possessed by Mrs. D. are in themselves of the greatest import to those whose blinkers do not totally obscure their view of anything but the immediate foreground of life.

But I have not yet taken the plunge, or, to continue my earlier metaphor, pushed the boat out on our voyage of discovery.

Before doing so, I ask the reader once again to excuse the personal and perhaps trivial questions, but to remember that that is how I came to meet Mrs. D. and JOHANNES.





## PART II

### A NEW EXPERIENCE

*A true record.*

*March 14, 1941. London.*

**JOHANNES.** "I should like to tell you first that you are extremely sensitive. In my opinion you need hardly seek guidance, for your own intuitions would lead you in the right direction. You do not trust these as you should!"

**Myself.** I would like to ask a question: "What is my particular function in Society at the present time?" As a student of metaphysics, I am impatient of the limitations imposed upon humanity by politics and nationalism. I am appalled by the short-sightedness of man who cannot see that honesty is the best policy. As an ex-soldier, I detest the idea of injury and violence. A host of things make me impatient. I know of the "New World" fast approaching, and wish to get on with it.

**Johannes.** "You have a future before you which will lead you in a direction which is quite new to you. You have no use for work in connection with the war, but you will be led indirectly into contact with it, not as a practical worker, but indirectly, as I said."

**Myself.** As an ex-Flying Corps officer, shall I join the Air Training Scheme or Home Guard?

**Johannes.** "That is a difficult question to answer. I should say avoid it if you can, for there will be so much that will grate on you and be entirely out of your sphere, but, as I said, the war will suck you in in spite of yourself, and it will be useful to you in many ways. I believe you will be glad if you do this. As I said, you are led indirectly into this conflict."

**Myself.** Then you say, "Yes"?

**Johannes.** "On the whole I do—with this proviso, which you must keep in mind—Do not let things grate too harshly on you. This sensitiveness I speak of will make it hard for you. Be prepared for much that will surprise and repel you. I think it is as good as any other service can be for you, far better than civilian service of any kind. I told you your instincts led you right as a rule. Will you admit that the idea draws you towards it, and repels you at the same time?"

**Myself.** Yes. Most certainly it does! I visualise that England has a glorious destiny ahead, greater than anything previously or generally supposed just now. I believe that this world crisis is the birth of a real civilisation. I believe that England, or, rather, the British Empire, has been chosen to carry the torch, not because she is the best, but because she is the least bad of the Nations. But will you tell me if my metaphysical books are on the right lines?

**Johannes.** "Yes. You have got hold of a great deal; and again instinct has helped you. These books are the expression of *yourself*. I will explain what I mean. You have worked on lines which are instinctive in you. These books will be of service if you use them after the war. There will be a great spiritual upheaval, and questions will arise in the minds of most intelligent people which will draw them towards metaphysical teaching. There I can help you, if problems are in your mind."

**Myself.** Has my house in the country any special purpose? (I should explain that this house came to be built in a peculiar way, and at a difficult period of my career.)

**Johannes.** "The house has its purpose, and now I refer again to your real purpose

in life. It is connected with the house. By all means drop what is personal, and use it for a wider purpose. I should be sorry if you had any hesitation. The house has very special qualities! Have you noticed that it has an atmosphere that allows you to think clearly? It has a most clear psychic atmosphere, and is eminently suited for your work."

*Myself.* Is my manuscript, "Total World Union," any good?

*Johannes.* "Yes! And I repeat again, Yes. It is human and sympathetic, but before all things it is wise and helpful. It has no superficiality. That is what pleases me; if it had, this man G—— would have taken it. It is too sincere for his publishing list.

(I would have spared the reader this immodest exhibition, but it was as unexpected to me as to him, and I guarantee this as a true record of the conversation.)

*Myself.* I have spent much time meditating on the interesting and pressing subject of so-called anti-Semitism. I have come to the conclusion that the Jewish function in life is to act as a kind of yeast or ferment in the world. The analogy of yeast and dough is very apt, because they use, I believe, unleavened bread in their rituals. Since they have so much power, and such a high percentage of the great arts, am I right in thinking they can play a powerful part in regenerating the post-war world?

*Johannes.* "The Jews will rise, and be very much more powerful than they ever were before, but in a different way. They (and I am speaking of the most intelligent Jews) have had very great financial prestige, and now that bubble has burst. Leaders they will be again, but on a higher plane than ever before. They will never, as a nation, reach a high spiritual level, but they will reach a very high mental pinnacle, and this will make them leaders, as I said."

*Myself.* In this post-war reconstruction the problem of German racial outlook will be acute. I feel it might be possible to change their outlook and utilise their dynamic restlessness. Is this so?

*Johannes.* "The war will end with a tremendous upheaval in Germany. It will be the time then to try and turn their minds towards creation and not destruction; but you will find a people twice defeated and robbed of pride will throw off advice from others—will refuse to absorb it. This will be the outcome of a most bitter experience."

*Myself.* If I have some special work to do, have you any personal advice to give?

*Johannes.* "I will speak quite sincerely and very plainly! You again show doubt of yourself. You are doing what you can do, and are intended to do. Nonsense to talk as if you were not sure of your purpose in life. It has come to you, you have not called it to you. If you do this practical work in connection with the war, regard it as you would a minor illness. You have difficult work to do. You are halfway through, but the end of this war will give you your real opportunity. Have no doubt as to your usefulness after the war."

*Myself.* I would like to ask you, Johannes, about a special incident. During the last war, at a crucial moment under heavy shell fire at night, I had a most interesting experience. I was nearly "all in" when to my surprise I felt the sensation of an arm placed on my shoulder, and actually heard an unknown voice say, "It is all right. I will look after you." Now I had never experienced anything of this nature before. I am not knowingly clairaudient, or specially psychic. However, it gave me amazing comfort, and our party of eighteen came out of an impossible situation without casualties. Can you enlighten me on this phenomenon?

*Johannes.* "Yes. I can. It was a very strange combination of forces. Your own guide was with you, but he was helped by a very spiritual female presence, who

was at that time working among the dead and wounded. She helped you as well as your guide. It was the Spirit of France as symbolised by Joan of Arc."

[For convenience, "Myself" hereafter will be referred to as F., and Johannes as J.]

This concluded my first contact with Johannes, and I think the reader will agree that it is a rather surprising one.

The last answer I consider most extraordinary. I have heard, of course, of the Angels of Mons, but was never very convinced—rather the contrary, as I have not yet quite discarded my scepticism. My own experience, however, was a most delightful one (if that is the right word), for it was accompanied by the most powerful uplift, comfort and confidence.

It naturally impressed itself upon my mind. I have rarely talked about it to others, for one does not exhibit one's gems without a little self-consciousness. But it came up, as you see, in the interview, which at that time was not intended for publication. Indeed, there was no intention of proceeding further. On reflection, however, I found such a quality of genuineness in Mrs. D. and in the answers that I was impelled to investigate some more for my personal satisfaction.

*A week later, March 21, 1941.*

Mrs. D. was as charming as before, and seemed quite unperturbed by the devilish bombings at night. (This time I was unable to traverse the same roads to her house. A land mine, and several bomb craters had, to say the least of it, made the neighbourhood very untidy. Her house, however, was only shaken.)

Curious days these, but interesting. We are in a way fortunate, the men of our generation. We are old enough to remember the old world—without aeroplanes, motor cars, radio, television, and a host of other things, and are young enough to get a thrill out of seeing the "New World" in.

I hoped that Johannes would not fail us, and there was no difficulty. No one to say, "Sorry you have been troubled."

Perhaps the reader will think my opening question a little tactless!

F. Why are people on your side 'on tap' so to speak?

J. "They are not 'on tap,' my friend. I, who have undertaken to organise sittings for the benefit of both sides, have to prepare them. Without a control, these people would not be 'on tap,' as you say. If it was left to themselves people might drop in as passers-by might enter an empty house, but they would probably give no evidence of interest, as they would be strangers. It is a matter of foreseeing the time, *measuring time to fit in with the earth measurement*, and then excluding the outer public."

F. Another thing has puzzled me since last week. How did you manage to know the contents of my book, apparently instantaneously?

J. "You carry your book about with you. It is the outcome of your mind, and certain mental attitudes that are exclusively your own. There was no difficulty whatever in your case. Yours was a product of the mind and of thought. It was not a record of human action, desire and so forth, as a play or a novel might be. The length of a book sets no barriers. It can be grasped in a moment by a control who is in sympathy with the sitter, as I am with you, if I may say so. I am going to make you an offer. I will control *you* sometimes, if you wish it. Your interest, astrology, is one of the subjects I have studied deeply."

F. I have been asked to give some talks on esoteric masonry. As a Mason, I would like to ask if masonry will play a strong part in the intellectual reconstruction to come shortly?

J. "Yes and no—which seems an ambiguous reply. A form of masonry will play a most important part in the near future; but many old landmarks will be blotted out, and new ones erected in their places. My advice to you is: 'Do all you can to help masonry, but do not neglect more important studies for it. Astrology, for instance, is very much more important.'"

F. During the progress of this war, and indeed of individual lives, it is said that we have missed many opportunities. I do not feel this is quite correct in fact. Do we miss opportunities, or does it only appear so? Has the opportunity not really presented itself?

J. "You are right in thinking that the right moment has not arrived. The opportunity, if seized too soon, is like an unripe fruit that falls from a tree. Nothing will be gained by seizing it. Currents will be set in motion that will wither it."

(Note.—I have always thought that, if we had declared war at Munich, and if France had not capitulated, and if the small nations had not fallen *one by one*, the great American conscience could not have been enlisted on our side in active support. We *could* not declare war at Munich; the moment was not presented—we had no arms. It was, I believe, only an apparent opportunity, and we should have been overwhelmed.)

F. Is it possible to tell me of my past incarnations? Almost every one would like to know their own, but we always picture ourselves as somebodies, never mere nobodies, always Cleopatras or Marie Antoinettes. A "psychic" friend, years ago, claimed General Monck as myself. I did not believe him, or feel the slightest connection.

J. "It is possible to tell you, but it requires preparation. I do not see General Monck as your ancestral forbear. That is wrong. But you have incarnated six times."

F. Was my ex-wife part of these incarnations?

J. "She was. Three times you were together. I will unravel that knot for you some day."

Nearly three weeks elapsed before Mrs. D. and I could meet to continue what had now become for me a serious line of investigation, and, of course, its thread had become like a serial novel, with me awaiting the next instalment. The personal note is still perhaps tactlessly insisted on, but, if I leave those sessions out, some interesting sidelights on world affairs must go too. I will spare you as much as I can without damaging the context.

April 11, 1941

Again Johannes impressed Mrs. D. to write even before questioning. He said:

"I have been thinking a great deal about the problem of your wife. I have investigated the case, and I give you my decisions.

"You and she are not affinities in the ordinary sense of the two parts of a whole; but you are on exactly the same rate of vibration, or almost so. She is a little more rapid than you. The trouble between you came entirely from the fact that it was *almost* impossible to share things. Each soul is *almost* complete in itself, but not absolutely so. I told you you had been five times here, and that on three occasions you were with your wife in different relationships."

(Here was an error, to which I hastily drew his attention.)

F. You said *six* incarnations last week, not five.

J. "I said six, but I was counting the present one. Now you have a faint memory of one or two of these lives. For instance, you have a distinct liking combined with

dislike for India. You were there twice, and from the teaching you received there some of your intuitions come.

"Let me take the first of these lives in India. You and she were together then, and she suffered desperately. Both physical and mental torture had to be endured. You were in the south at the time, in a region not far from the Temple of Madura."

F. I do not know of the Temple. Where is it, please?

J. The Temple of Madura is one of the oldest in India. It has traces of an age which may be earlier than Atlantis, but you were there at a *much* later period. The Temple has dates on its surface which record at least five important periods in India.

"And now in this first life, your wife was not married to you. You loved her far more at this early period than she did you. She suffered at the hands of another man, and you had to watch this misery, and not express the deep misery of your own soul. She suffered physically as well as mentally. She offended the priesthood, and they did not spare her."

F. Taking the Christian calendar, what was the date?

J. "Six hundred B.C., roughly speaking. In your case, incarnations came quickly. There were intervals of five hundred, three hundred years, and so on."

(There is one extraordinary feature appertaining to this somewhat gruesome story. My intimates, and some members of my family, have for years known of a curious idiosyncrasy of mine. It is that, in spite of my fortunes or misfortunes domestically, the one thing that truly horrifies me is the thought of this girl ever suffering. It has always seemed irrational, but very strong.)

I felt it was time to change the subject, so continued with:

You said you wanted to keep in touch with me. How shall I proceed?

J. "I make that offer again. I want to be in touch with you, and I *mean* to be. It will be good for you to receive messages through the mind. I have been thinking of this. Become passive, and be sure that you have full physical comfort, so that no thought can interfere with you. Take a pencil and paper—or better still, keep a book—writing down any clear and vivid impressions that come to you. You will find that the messages are continuous.

"I will tell you why I advise this. Your Indian experiences are still very much in your mind, though that mind has altered and modified itself greatly since the last Indian life. Therefore, the contemplative method is best for you, and you must not take the message in words so much as thoughts and ideas. I want to make the contact close, and hope finally to unite you to your wife. She is closer to you than anyone else, man or woman, in the world!"

Here we were back on the old subject, so I felt we might switch over to something topical. The result was interesting. Remember, please, that this talk took place on April 11, 1941. At that time the Greek Army and the British support seemed to be successfully holding the Germans in the Greek frontiers.

My question was:

Can you tell me of the war?

J. "The war is at a very difficult point now. Take the map. Hitler has made up his mind that the Balkan campaign is his last chance. *The crack in Germany is becoming wider every day.*" (The italics are mine, because it was not until May 10 that Deputy Fuehrer Hess flew to England, and indicated the first crack which everyone hoped for, but thought impossible.)

"If he wins in the Balkans, he will attempt a further attack on England—he

imagines.<sup>1</sup> He will put all he has into this attack on Greece, but he has not fully realised that, whether he wins or loses, he has an enemy in Stalin. He suspects him, but he does not yet know how bitterly hostile Stalin is to Germany, and how all his attempts at friendship have been a mask which he is pulling off now.

"Expect reverses in the Balkans for a while then the tide will turn quite definitely. The German advance is savage and ruthless, and it has not the approval of Keitel, who is a clever soldier and recognises that an onslaught is not warfare."

A reader might feel justified in calling this an understatement, because we had to evacuate Greece—a major defeat certainly; but is it not a curious fact that each British defeat or "disaster" has brought us distinctly nearer to our victory? But I do not wish to prove an alibi for Johannes. He evidently can speak for himself, and, anyhow, this "disaster" brought America to us with a rush. It was the picture of a faint and bloody England—her own front-line defence—staggering, which finally weakened the American isolationists; and the tide had indeed turned.

F. Like everyone else, I have noticed that the wartime laws and regulations are flouted at every turn by the highest and the lowest; laws sincerely made as a great war effort have been checkmated by ramps of all kinds, especially in food. There are obstructionists everywhere who would, if they could, make a little or lot of money out of it; hold up supplies of food and essential goods. And this is the England we think of so highly! I sometimes wonder if she is yet worthy of peace.

So I put it to Johannes if he thought so.

J. "No. Certainly not. England has to face herself in the mirror, and strip off her 'prestige,' and her idea that prestige matters. But my idea is that she needs time to come to any sound understanding. The end of the war will not see her purification. It will end as a victory for her and America, and she will win praise again, and will even be described as *spiritual* before she deserves it. This will set up another form of prestige. She will need time and many trials to get rid of even a few of her faults."

(Note that at this time such loss of prestige as Singapore and the degradation at Hong Kong would have been too fantastic even to write about had we known of them.)

F. When will it be over?

J. "We shall have to endure a very severe fight until midsummer. After that the way will be clearer. You are pretty right as to the time of the Armistice—it may be October, not later (I had calculated September).<sup>2</sup> I think the bombing of this island is on the wane now!"

F. I have written elsewhere about total world union. Will world federation come, or are we aiming too high?

J. "Not yet. You are aiming too high. What will come is a central controlling council, England and America combined.<sup>3</sup> To this council (which will be very powerful and compelling) all disputes must be submitted. There will be an attempt to unite smaller countries for mutual protection, but we cannot use the word *federation*; not for a long time yet."

(Please again note the date, because up to now, April 11, 1941, I have seen no other suggestion along quite these lines.)

<sup>1</sup> Apparently Hitler did this, but the Censor still holds back the news of two years ago.

<sup>2</sup> Here lies the grave error which, but for his explanations of the difficulty in time judgment, might invalidate all the evidence. I deliberately leave it in for ethical reasons. It seems that *all* authorities were misguided on this subject.

<sup>3</sup> In this respect note the Atlantic Charter which came later.

F. And now a different subject please! I have for many years had a longing for a College of Metaphysics and *Correlation of Thought*. Specialists in all walks of life are becoming so much out of touch with each other that the fundamental relationships of them all to one another is lost. Science, religion, art, philosophy (academic), sociology, politics—they are all being treated as if unrelated. Perhaps it is getting better than a few years ago, but still an enormous amount of work remains to demonstrate that *close* relationship. Do you consider such a college of Metaphysics is needed?

J. "Yes. *It will be needed badly.* (Johannes always puts the emphasis by underlining.) But you will have to wait. You are destined to do something of that work, to be part of the mainspring that sets the thing going, but be careful to wait for the right moment. Schemes, no matter how subtle, are apt to wither if planted at the wrong season!"

F. For the sake of my own investigations into these deeper studies, am I right in supposing that there are two Cosmic Cycles—shall we say clockwise and anti-clockwise, representing evolution and involution?

J. "Why, yes. Certainly! You have no doubt about that, surely. I thought it presented itself as a fundamental truth to you. We shall work it out together. Give me a chance to-night."

F. Can you tell me: is "electronic" radiation (the flight of the proton) a passing through the "Ring Pass Not" into an entirely different set of circumstances a change in relativity? I might almost put it: a change into a different phenomenal category?

(This query vastly amused Mrs. D., who warned me that, if I asked such questions as this, I would have to be responsible for elucidating the meaning of his answers, since these subjects were not in her line.)

J. "That is so! This answers your question, I need not add or take from it."

F. Can you give me any further clue to the work on Cyclic Time, and its relation to the symbol  $\Pi$  ( $\Pi$ )?

J. "I can give you a very definite clue, and this I should like to do through your own mind. Will you let me give it to-night? If I write the answer here it will not be nearly as understandable. At ten o'clock?"

F. I shall not have the possibility. We have guests staying!

J. "I do not tie you to time. When you feel you are in a fit state; but let me give it directly."

Actually the subject has been temporarily laid aside. That night I developed a bad cold, and was certainly not clear-headed for several days. I did try again later, but with no result—to my great disappointment. I hardly knew what to expect, but came away empty-handed.

*April 18*

On arriving at Chelsea, I had to confess to Mrs. D. that I had been quite unsuccessful, and she smiled so encouragingly that I asked her to enquire if I had been difficult or nonreceptive. Again no difficulty about an answer.

J. "No. Not at all *nonreceptive*, but there is a barrier which it would require training to break down. I found you ready, but certain aspects of your mind were busy. There was not complete relaxation. I could not break this down in one attempt, but I hope to do so. I am convinced that, when this initial difficulty is overcome, you will receive messages freely!"

The greater part of this interview was concerned with my own past incarnations, especially with the first Indian one, in which Johannes seemed particularly



interested, and described in considerable detail. I will not inflict it here except that I asked him to give me the incarnations in their order. It was this: "India, twice; Egypt, a very interesting one; Greece, a short life which, however, made a great impression, he said; then two in Italy, one a most unhappy one."

He indicated that this present one was a very important one to me, with regard to development and teaching. He said that "in the New Order of things this kind of work will take on a size and an importance which you cannot now imagine."

During the previous week I had been discussing the subject of "radiations" with a doctor of physics. He was concerned about the proton emanations of the electron. He thought a question might be put on the topical conjectures whether protons are particles or waves.

J. "I should always use the word *waves*. I have no hesitation in saying this!"

F. Will you give me a further clue to hand to my friend?

J. "On the subject of waves, and why I use this term?"

F. Yes, please.

J. "I use it because we must regard these 'particles' as forming themselves into groups. The same affinities exist between particles as between individuals. They draw themselves into groups which fit in harmony, and therefore the term *waves* is more appropriate than to regard them individually. Altogether the waves look like a quantity of particles which are bunched together. But the right explanation is still a mystery to the scientists because they will not look for the explanation in the right way. Which is altogether divorced from their present conceptions. You will hear more about this phenomenon when the backward calling of alchemy is allowed to emerge into its own."

F. I have an idea that radiation of particles is somehow akin to the passing on, through the phenomenon of death, of the human! Have you any remarks?

J. "Of course! Completely the same process. That is almost an obvious fact!"

It was after this particular interview that the idea of reconstructing my proposed book came into my mind. It seemed that Johannes was concise and consistent enough to at least convey some interesting points of view. But I did not know if Mrs. D. would care to devote the time and energy necessary. Neither, for that matter, had I asked Johannes. Truth to tell, I had rather taken him for granted. It had all been so natural, so easy and so delightful that it was just three friends meeting casually for a chat. In the telling of it, I am conscious of neglect in not paying anything like sufficient tribute to Mrs. D. Between the questions we had many interesting chats about her work, and her own life. She is Irish, but not always in agreement with their attitude. She herself has stayed staunchly in London throughout the blitz; just she, her housekeeper, and her pets.

As a "medium," she claims that, if a mistake is made—apparently from the other side—it is practically always the fault of the transmitter: herself. She admits of great possibilities for error, and does not claim an undue percentage of successes. That is one feature of the interviews which promoted the feeling of accord and absolute sincerity. Time and circumstances must prove the errors or accuracies.

I put the idea of a three-cornered collaboration to her, and she was interested at once. It only remained to ask Johannes, which we set about doing.

I hope I can convey the impression of Johannes, his great erudition, his sagacity, his humility, and even his sense of gentle humour. But then, as I said before, he can speak for himself, and this is the book of Johannes. Mrs. D. is his amanuensis, and I his interlocutor.

## PART III

### THE BOOK OF JOHANNES

#### CHAPTER I

#### THE UNSEEN COLLABORATOR

OBVIOUSLY, the first thing to do was to decide the shape and scope of the book. I had made a note of four headings, or categories, for my own book, and thought we could use them equally well for this further purpose. They were to be:

1. National and International Politics,
2. Religion and Philosophy,
3. Occultism. Mysticism,
4. Science,

but Mrs. D. pointed out that art must necessarily have a heading also. That was put as No. 5.

To our request for his co-operation, Johannes replied: "I will work gladly with you. I tried to show you that I was willing to work with you personally. I repeat that offer. I shall serve you, for you are striving to express to the world what it will need sorely in the near future.

"I suggest that each section should be divided into three chapters; five sections, three chapters in each. This will serve you well; for it wearies the mind not to see a break in the pages.

"Now which do you wish to put in first? I should like to subdivide to-day."

F. We have made a list. What do you think of it?

J. "I feel it is rightly placed, more by accident than design. You hardly appreciate the fact that science may be regarded as the equivalent of the *mind* in the human being, while *art* is the spirit. You have put it last, and rightly so, for art is the intangible; the first attempt of creative activity which I spoke about as the highest development of man.

But first I have to set you right as to my error last week. (In that he had said *six* past incarnations.) I did not make any mistake in my own mind. I merely threw two incarnations into one, and failed to explain. The two Italian lives followed each other with a short interval between, and were continuous. These two were practically one so far as development was concerned. As a rule, relationships and circumstances, and even persons, are different in different incarnations. In these two it was a sequel. The same story continued and unfolded itself. One life had not developed what was necessary. For the object of incarnation in *all* cases is to help the individual to rise to a higher level of consciousness, so that eventually he shall be in a position to enter Heaven, and stay at the level he has attained. I will speak to you of this at greater length later on. I wished to confess my mistake, and make the error clear to you."

F. While we are on this subject, may I say that I have wondered if incarnations take the routine and character of the twelve signs of the Zodiac? Is there anything in this?

J. "Yes. To a point, you are right, but no subject is so complicated or so difficult as incarnation. It is interrupted at times in the most curious manner. The soul

having been able to span a gulf, and drop one sign. It will be a chapter in itself, if you wish."

(I can see that we are going to find it difficult to keep within bounds and to the headings, but we must really try. There is so much to ask, and so much to say. Please, reader, be patient!)

My second disappointment; for I left the Chelsea house full of enthusiasm for the book, but, curiously enough, while driving to the country, it vanished from my mind and stayed away. I dug for victory, and tried to outwit the field-mice who stole my whole sowing of peas three days in succession, in spite of paraffin and red lead. Real Nazi mice these must be. Usually while gardening the ideas flow in comfortably, but not this week. So once again I have to admit defeat. To Mrs. D., I described it as if a door had been shut between me and the book.

I forgot our third partner; but he immediately started to give his viewpoint:

"The door has not been shut. The door is open wide now. I felt we could not begin the book to-day, without further discussion. The plan seemed too crude. I wanted you to give me at least two interviews to discuss arrangement and matter. I hope you will forgive me for this interference!

"Now, I think there should be a preliminary chapter in which the plan of the Universe and the progression of the soul should be outlined. I should like this book to be logical and coherent, and to hold a purpose within itself. I am more than willing to hear *all* you have to say, but I must show you my ideas too. We shall easily find common ground to work on. I suggest you call this preliminary chapter a talk with me, giving my views for what they are worth, and not insisting on them as fundamental truths!"

F. Very good! We will try to record all the incidents if possible, and retain its "natural" atmosphere.

J. "I am glad you have made that suggestion. I am most anxious that the book should be continuous, and give the reader the impression of a logically considered work. There must be no irrelevancies, and we must hold to whatever subject is under discussion, and not allow ideas to step in which are not related to it. If you wish I will tell you a little of my earth life, and show you how I conducted my studies, which, remember, are your studies too. We have thought on similar lines. Now, to-day let us revise the plan of the last day."

F. We have placed Local and World Politics as the first section. What have you to say?

J. "My remark on this question is this: *It must* start by some little exposition of temperament, which applies to countries quite as much as to individuals; and it must be shown that there are general outlines and laws which are applicable to all nations, but that the detail *must* and should be suited to the individual temperament of each country. This I want to make clear. It is, of course, a pleading for small nationalities, but it is not a pleading against the amalgamation of small nationalities under the ægis of a greater nationality. This subject gets little or no consideration, and is a fundamental and important truth."

F. I feel that we must be careful to demonstrate Life's continuity in all things!

J. "Do you approve of what I am going to say? The opening chapter might be almost an enclosing circle, holding all the rest within itself. To begin by demonstrating the continuity of life, and its logical developments, would give the work a shape. First a definition of the soul, and then having made clear what the soul's purpose is to give the various stages in a large sense, not going into details, to give the various stages of its growth?"

F. I wish to avoid the natural reaction to the word "soul." It usually suggests

death, after-life, religion and churches. I would like to show that soul is an integral part of every aspect of life.

J. "For your particular purpose, the word 'soul' should occur *seldom*. The word 'change' should be substituted for 'death,' and that it should be shown that *all* is natural that *can* happen. *That there is no supernatural*. You are yourself convinced of that.

"On that ground we can go forward, and I promise you that it will not savour of any form of creed or religious belief!"

F. Good. And I suppose we must inevitably touch upon the ever-present paradox of Fate *versus* free will!

J. "Yes. We must do so. You must, through your astrological studies, know that both are true. Fate is a broad line denoting a tendency in the human to tread certain paths. Free will is the moulding of that path to the personality of the individual. Death cannot be avoided, for, at a certain period, the soul of its own free will discards its sheath. With one exception, all other events are the results of exercise of free will. That one exception is the meeting of affinities. These cannot be separated for any length of time. They must inevitably drift towards each other."

F. Do you think these preparations—our preliminary canter, so to speak—should go into the book?

J. "Yes. I should certainly let the readers get into the atmosphere of complete sanity, and the following out and demonstration of natural laws."

F. As an example of continuity, could you explain, for instance, how we three were drawn together?

J. "It must be shown first that the *group* law is a ruling law in the Universe. That particles or units of the group drift towards each other completely naturally. That an influence (person) existing in a sphere, superior to the earth sphere, has not lost his contact with the group and that in his work he may find two members of that group each on the earth sphere who, brought together and with his help added to their relationship, may produce work which will benefit mankind. He will direct their steps towards each other, and *see* that the purpose for which they are fitted is brought into being."

F. Is this not the same as chemical affinity?

J. "Precisely. Certain 'chemicals' in human beings, in human personalities, mingle with others, and produce something new, with a new use."

F. There will, no doubt, be many who will balk at automatic writing as not being genuine.

J. "Yes. You can put it like this. The fact that one member of the trio is *unseen* need not imply that the conversation is carried on on any but *natural* lines. The unseen member is there, but cannot produce the sound of words. Therefore, to make his intention clear, he must pass through a human brain an idea which is there shaped into words. This requires little or no effort on the part of the operators, and produces a clear record if the mechanical side is perfected."

F. One more thing please. We shall, of course, have to use a great deal of analogy in this book, but the scientific (?) world does not approve of analogy, which I personally think is the fundamental basis of all forms of learning.

J. "It is true, but I think we can use analogy in a new way. Please let me try. I may not succeed, but I have had this in mind."

*A week later*

I had to tell Mrs. D. of a happening during the week.

One night I had occasion to get out of bed. On my way back, my mind was very forcibly impressed with Johannes' suggestion of using the form of an interview

with him—a kind of journalistic scoop, so to speak. To present to the world the views of a disincarnate person on the modern life. Incredible as it may seem to most, Johannes, according to his own story, *was last on this earth about 200 B.C.* But I was this night very aware of his proximity.

J. "I should like to tell you that we actually talked on Saturday night. I tried because of the condition of your mind. You were most receptive, and intensely awake. So I spoke to you again as I spoke to you in writing, and you heard me."

F. Many thanks, Johannes. And now I would remind you of your offer to tell me of your own earth life.

J. "First I should tell you the circumstances which brought me to these studies at an early age. My father was Jewish. He was away from home a great deal, and I spent most of my time in my mother's company. She was Greek, and possessed of great culture, and a very sympathetic nature. She urged me to go out and find playmates of my own age, but this I never could do. I was from the first filled with as ardent desire to solve the problem of life and death. I was seventeen when I met a man who had been working in the great library at Alexandria. He just filled me with a longing to go to Egypt. I started, like many Greeks, with a horror of the Egyptians, but none the less I wanted to go, to work silently and in a detached way at philosophy.

"My mother put no obstacle in my way. My father, who had little sympathy with my turn of mind, tried to prevent me. He did not succeed. I went by myself, and became what was called a scribe. Technically, this was a copyist, merely a hewer of wood and a drawer of water, but I had books all round me, and I met people who were full of ideas, and I was satisfied to be a listener, not a talker.

"I attended meetings where problems of philosophy were discussed, and took notes. I was happy, in spite of the fact that Egypt had a psychic atmosphere which disgusted me. I can explain that atmosphere now, but when first I lived there I could not understand it. The evil which is associated with the remnants of ancient Egypt is not imaginary. The preservation of bodies is a most unwholesome practice. A part of the spirit remains after death, and, if the body is preserved, it clings round it creating a personality that is not likely to dissolve until the body is completely decayed. Egypt abounds still in such psyches, and they create a very dangerous atmosphere."

F. I interrupted here with a query: I always thought the psyche was the emotional medium between mind and body.

J. "Yes. In a way that is so. Astral, if you like. Now that I have told you enough of my history, my name is not *John* (or *Johannes*). It is *Michael*, but I belong to the John group. If you include this short autobiography I have given you in the book, you may add that I never left Alexandria except to visit my mother. That I read Plato many times. He impressed me more than many of the other philosophers.

"In the course of my studies, when I was about fifty years of age, I evolved from *Plato* the philosophy which I have since handed on to *Plotinus*, whose mind was suited to enlarging my ideas. If you read him you will find that his horizon is wider than *Plato's*. He has more of the idealist in him, and perhaps less of the *reasoner*.

"I think it may interest you to know that *Plotinus* was, in a sense, a reincarnation of myself. For, although no human being ever returns as a whole for a new birth, with new parents much is added and some things are missing, there is such a close kinship between souls that are united by relation to each other that it is practically a *rebirth*.

"Now shall I describe Soul for you—sphere and plane? I think that a definition will fit in here."

(The reader will be as much surprised as I to realise the eminence of our tutor, and will join me in the interruption I could not resist.)

F. If modesty does not forbid, will you please tell us the name by which you were then known?

J. "That I shall *not* tell you until the book is finished. Please do not blame me. I do not wish to intrude myself as a celebrated man.

"I define *Soul* as the entire personality, the physical body, the three etheric bodies, the mental apparatus, and the Spirit. When I speak of Soul, I include all these."

F. I understand that Soul is the Psyche. All that capacity for emotional experience which is represented by the Zodiacal "water" Trinity, Cancer, Scorpio and Pisces, which is brain sensation (perception), desire sensation (longing), and conscience (awareness, sensitivity), commonly Faith, Hope and Charity?

J. "You are quite right up to a point, but my meaning of Soul is more comprehensive, for it includes the physical body, remember."

F. But surely, there again, astrologically the Trinity of Body is clearly described by the Earth Trinity—Capricorn, Taurus and Virgo, which are cosmic matter, organic matter, and amalgamation?

J. "That is so, but, in speaking of *Soul*, we must include the body, for although it is of the Earth Trinity while it still clothes the mind and Spirit, it is drawn into these other parts after death takes place. The particles of the physical body do not *perish*, they become separated and etherealised, then are drawn up into the folds of the Soul. Please let me give you two points. The Soul holds within it all the other parts. It holds the physical, and it holds the Mind and Spirit. It is great and vast in its knowledge of its Destiny. When it is born into the Earth Sphere, it has a knowledge of all the successive stages of existence, and its own Destiny, but, so that it may grow to a full conscious knowledge of itself, it can only gradually attain that consciousness, and functions in each sphere in a section of itself, gradually increasing consciousness of itself as it develops."

F. I apologise for my obtuseness; please forgive these elementary queries.

J. "I am *not* here to teach, but to exchange views. Nothing interests me so much as to find a mind which is receptive to ideas of this type, and, if we use different expressions, we shall certainly find that fundamentally we are of the same way of thinking. Therefore, I must ask your patience if I am diffuse, or not clear."

F. What is the import of your continued interest on this plane?

J. "My return was not very sudden. I had been searching for some time for a suitable channel through which I might express myself. I had reached the stage when I was free to choose, either to merge myself in the *whole*, or to continue to work in some of the stages through which I had passed. I have been deeply impressed in all the stages of my development by the pathos of loneliness, and more especially by the separation of the *Two* who naturally belong to each other. When my own path had been trodden to the end, this sympathy seized me to such an extent that I decided to return to the most elementary of the spheres, and, if I could find a method of expression, help those affinities to join each other.

"In the writer I have chosen I find sympathy with the work, and, as she possesses the quality I require—which is clarity of thought—I decided to work with her, first through amanuenses—two of whom trained her—and now through my own control. I have already had results."

We had been pretty hard at it, so now I turned to lighter and less abstruse things. The great topical event of the week had been the flight of the Deputy

Fuehrer Hess to Scotland five days earlier, so naturally I felt I would like to have inside information. It might clarify the many speculative rumours about it.

Johannes was quite obliging, and said:

"The reason Hess took flight so rapidly was this. He had for some time past (about two years) been hesitant as to Hitler's methods. You notice that it was said that Hess was insane! It was known to Hitler's followers that Hess considered Hitler insane, and had expressed this opinion more and more definitely. He was thoroughly alarmed when he realised that Hitler's insanity took the shape of fresh conquests, and knew that the ultimate idea in Hitler's mind was the conquest of Russia. Hess had gathered round him a party who agreed with his views. He is not the only one who will combat Hitler. Others will follow him in revolt. His idea in flying to Scotland was a very simple one. He wished to avoid sudden murder, which was upon him. He intends to make explanations which will lay bare Hitler's intentions in Russia. This will mean a split in the Nazi Party, which will eventually hurl Germany into revolution, and the war will end."

(Note that this explanation, right or wrong, was given *five days after the arrival and at least a year before the official one*, which admitted the exposure of Hitler's intentions in Russia.)

*May 23*

J. "I think the last time I gave you too much of my own autobiography. I shall not be the least annoyed if you like to leave that out. It may have helped *you* to understand."

F. On the contrary. It is fascinating. We would like a little local colour, if you will be so good.

J. "I can give you a little about the conduct of the school of Alexandria, but you must not allow this to weary your readers, who will want what is theoretical rather than actual. I told you I was a scribe. I began on the lowest and humblest rung of the ladder. I was fortunate in attracting the attention of one or two of the advanced scholars, because I was attentive, concentrated completely on what I heard, and was not inclined to be distracted by any outer adventure, as other young men were. One particular relaxation I had, which was music. At that time music in Egypt was very thin, not extended in its possibilities, but it gave me almost all the relaxation I needed, and I found my mind was clarified by listening to musical instruments and the human voice. The religious ceremonies of Egypt never interested me, but I would go into the temples for the pleasure of music and the rhythm of the dances there."

F. Did you have such things as a Vegetarian Cult, for instance?

J. "No, not a cult, but the eating of flesh was not frequent, and food of that kind was very carefully selected, and went through many purifications before it was cooked and eaten.

"The Library was open to any who could read and wished to do so. Widely different nationalities were to be found there. In my day, mostly Greeks, whose scholarship was noted, and it was considered in Athens that any with intellectual interests should spend at least a year in Alexandria. Circles formed themselves around famous scholars. There were a number of these, and I belonged to three."

F. To go back to our individual existence. Many people would like to know if we ever develop and pass on to inhabit other planets.

J. "Inhabit. No. We do not pass from the Earth to other planets, but we are all born under planetary influences which mould our personalities and our destinies. A child of Mars would have, possibly, no understanding of Jupiter, and so forth.

But this takes us to the question of the group—one of the most important questions which must have a very clear explanation, for it has a tremendous bearing on Life."

F. May we then dispose of the idea that some day, by rocket or aeroplane, we may journey from Earth to Moon or Mars, etc.?

J. "Yes, completely. Rid the public of that delusion, for it is completely false!"

Before we finished this interview, referring back to the matter of Soul, Johannes said this:

"I tried to give you an involved explanation of the Soul itself, and I knew at the time this would have to be simplified. Perhaps now I can make it plain.

"The Soul of Man is his whole being, and contains *all* that he has, including the Physical, which though it is discarded when the process called Death takes place, never is entirely separated from him, but returns in cloud form, or in flame, to join the other parts of the Ego. You have references to this in your Testaments. The Soul may be described as the Subconscious. Let me give you the very simplest explanation. There is a huge iceberg floating in the sea. The largest part of this is submerged, then we reach the sea itself, and a smaller part of the mass shows above the surface. The part below is the memory and the inner knowledge with which each Soul enters the earth existence. The sea level is the spot in which a certain part of the mind is utilised for its transit through the Earth life. The top-most part is inner knowledge, which is in every Soul, of its future and its purpose—in fact, the mental and spiritual life.

"The Mind is threefold. We are born with race memories, and memory of what was ours while we were not individuals, but a part of the whole. The consciousness we use in the Earth life is a tiny fragment in which we function for *One* experience. We have in us, while in this limited condition, a knowledge of our future destiny and its purpose. It is *this* knowledge which gives us from time to time a glimpse of what is around, above and below us, but what is too vast for our daily needs."

Obviously we must obtain an exposition of Group Law, since Johannes has so stressed its importance. I am the more curious because in an earlier manuscript I give what I call the group-unit process in its application to individuals, families, clans, tribes, principalities and nations; showing the kaleidoscopic mergence of one into the other—a perpetual process of attraction between *units*, which together form a group unit, which is then prepared to undergo the same process.

It is, of course, the process which has metamorphosed humanity from cavemen units into nations, and is now busily transforming them into Continental Group Units, and finally a World Unit in preparation for a further function.

Politicians ought to notice that this is not a political move which is taking place in the world to-day, but is an exposition of the Group Unit Law, *and cannot be avoided*. "Total World Union" is inevitable, but does not involve extinction of "national" personality. Any more than does the function of the decidedly individual organ in a human body.

I can imagine that a reader, if he were in my position, would have a host of questions which he would like to put to Johannes. I cannot resist the temptation to compile a list ready for the interview in two days' time. It goes something like this:

(1) Your last incarnation being some two thousand years ago, you must have been engaged during that term in some occupation. Is it possible for you to tell us something of this?



- (2) To what stages of consciousness can we aspire, and how do we attain it?
- (3) This Life is for so many a "Vale of Tears." Do we experience Happiness and Grief in the other planes, and is the passing from Earth Life a birth into a happier one?
- (4) Do you participate in Earthly joys? For instance, in Sir Adrian Boult's Philharmonic Orchestra, since your joy was music?
- (5) What is the relationship between Human individuals and their spirit Guides?
- (6) Is it true that the books of Alexandria are buried in caves below, and are still existent?
- (7) Can people like Nero, Caligula, the Spanish Inquisitors, and even the Gestapo ever pay back the restitution they owe, even by the process of Karma? One would expect them to suffer rape, torture, and degradation beyond endurance, if justice—from our point of view—is to be served.
- (8) What is this "Evil" that people talk about?
- (9) What are Angels and Fairies? I do not believe that any universally held belief is entirely a myth. Perhaps it is a piece of that inner knowledge you spoke of?
- (10) What is the cosmic purpose of a Plague or Epidemic?
- (11) How does the suffering of a painful and protracted illness help the individual? And again:
- (12) When did you, of 200 B.C. first become conscious of inventions like the motor car and aeroplane? Did you know of them before they came, and do you know of the things which are yet to come?

However irrelevant these questions may be, I am still tempted to ask them. Let us see how much or how little Johannes will allow us to know when we meet on Friday next.

Meanwhile, I have resolved one big problem between us, for I had previously established in my mind that Soul and Psyche were interchangeable terms. We had been, to that extent, at cross purposes. It is clear that Psyche is the Emotional medium, the Psyche Trinity which is shown in Zodiacal Symbolism to be "complementary" to the Body Trinity. It is, perhaps, interesting to note that when an emotionally stimulated couple are exchanging love passages they use the term Body and Soul. Metaphysically the two are, as I said, complementary, but it would perhaps be more correct, though not so poetic, to say Body and Psyche. Which, when reduced to their pattern as in Metaphysical Geometry, show a completely regular six-pointed star. I doubt, however, if such a phrase would appeal to a young woman in the moonlight, notwithstanding that the moon and moonlight are themselves both the Romantic and Psychic motivator.

In passing, the phrase Metaphysical Geometry may strike a reader as strange, but the fact is that "God's design" can be in some large measure reduced to and expressed in Geometrical designs, somewhat akin to the crystalline formations of Chemistry—the magnetic lines of Force of Electromagnetism, or the recording of sound vibrations. The potent school of Pythagorean Philosophy is built up along these lines, as are also the great Hermetic Laws governing Music and Rhythm.

It is impossible for an observer or research student in "Life" to overlook the pungent fact that all aspects of Science, philosophy, sociology, etc., in nature are interrelated, and can indeed be interpolated, interpreted, translated, and rationally utilised by anyone with a correlative mind. It is no surprise to the metaphysical student to find that the atom and the electron are constructively akin to a Solar system, and we shall find that they inevitably fall into the Group Law which

Johannes is soon to explain to us from his point of view. It will have wide applications, and will, I feel sure, even include the herd and migratory instincts of birds.

If this book is to succeed in its object, it must contribute something towards the demonstration of "wholeness" of the world, and the correlation of its multifarious working parts. It is not sufficient, I think, to talk of God or Nature or a Prime Cause without also admitting of its administration and distribution into manifestation.

We are too prone to regard, for instance, the receipt of Solar energy on this Earth, without regarding how it got here; why it got here; the medium of its transmission; and what happens to it afterwards. From the aspect of material science, no body of matter, such as the earth, can receive energy or be charged indefinitely, without giving it out in some form again. Neither can the sun give out without receiving, from some source. It will, of course, be seen that there is mutual interchange of all kinds and varieties of energy, many of which are too subtle to be recorded upon our present laboratory-made apparatus, although it may be so by the extraordinary mechanism of consciousness. And if, as we claim (and, I hope, Johannes clearly demonstrates) there is survival of consciousness, there must also be a survival of the necessary mechanism or vehicle of consciousness other than brain substance.

It is not sufficient to say that "thoughts" come into our heads! What are thoughts? Where do they come from? Do we manufacture them? Do we attract them, or are they sent to us, and, if so, how do they come into our heads? Such are the queries we must ask ourselves. For they have answers—somewhere; and we must not be contented with a shrug of the shoulders or a platitude.

However, to return to my list of questions already tabulated.

## CHAPTER II

### WHAT IS THIS EVIL?

THE interview of Friday, May 30, was a short one sandwiched in between professional work and hurrying to catch a train. But the results were nevertheless interesting. A short chat between Mrs. Dowden and myself evidently produced something akin to impatience, for Johannes forced the pace:

"I am waiting, for I do not know on which of three lines you want me to speak."

F. Well, I have made a list of questions, the first of which is: (1) Since your last incarnation 2000 years ago, how have you been occupied? Can you tell us?

J. "Since then I have gone through the entire course of life to the limit where individuality can be maintained. Let us call this the seventh sphere! I have not attempted to hurry the process of development by initiation, which can be done in some instances. I have traversed the whole road with the deepest interest, and the greatest enjoyment. At the seventh period, a choice was open to me, as it is to all others. I could either join my Group, and as time went on become a part of the whole (which we shall for the moment call God), or I could return to any sphere I wished to help any work which had special interest for me.

"The greatest interest of my whole existence is, and has been, to understand the purpose of existence, and the phenomenon which is God or the Creator. I chose to return to the Earth sphere first, where the linking up of true affinities is the beginning of the formation of the Group Soul."

F. (2) To what stages of consciousness can we aspire, and how do we attain them?

J. "We aspire to seven stages of consciousness, roughly speaking. Much confusion will be caused you through subdivisions such as the Astral and the Sphere which is commonly called the 'Christ' Sphere. I shall *not* subdivide in that way. We pass through four spheres of experience. The Earth, and after it three other stages. These spheres are the school of the Soul. It passes from one stage to another, retaining the first ætheric body all the time. It then passes into the fifth sphere—the world of Digestion of Knowledge, of passivity and yet *not* of rest, for the Soul is working out, disentangling and setting in order all its previous experiences. Here we assume the second ætheric body.

"After the fifth sphere, we pass into the Heaven of the spheres six and seven. Now the Soul is complete. It has taken its experience and digested it. It is without fear, and independent in all its movements. These two spheres receive the Soul in the third ætheric body, which can be discarded at will. It can at last alter its shape if it wishes, and become (*vide* Elijah) fire or cloud, if it so desires. This is the stage in which creation begins, and joy through exertion and creation is ever present."

F. (3) This Earth life is for so many "A Vale of Tears"! Do we experience happiness and grief in the other planes, and is the passing from earth life (death) a birth into a happier one?

J. "As the Soul ascends, it very slowly merges more and more with its Group. It has fellow Souls who are on the same lines of thought as itself, and life is relieved of hard burdens which hampered the Soul materially in the earth life. The next life after the earth sphere is passed and the two succeeding lives are very much in the same pattern as earth life. As the child plays with a toy house or nurses its doll, so, as maturity comes to the Soul, these symbols become living realities. Note, however, that in *all* four spheres of experience the growth of the soul is on a line so definite that *all* experiences can be fitted in and made use of. *There is never any waste of experience.*"

F. (4) Do you participate in earthly joys? For instance, in Sir Adrian Boult's Philharmonic Orchestra—since your joy was music?

J. "Yes. I do indeed. I *hear* your music as a much-amplified volume of tone. It is to me what a distant flute might be if I heard it when I am actually touching the earth sphere, but in all these spheres it is amplified. As you ascend, music is curative if the mind is disturbed. You are sensible at all times of a rhythm which soothes and exhilarates, for in all movement there is music, and if I were to define music I should call it the ordering of sound into a rhythmic whole. Music plays a much more important part for us as we go forward!"

F. (5) We are told that each human has a spirit Guide or Control on the other side. What is the relationship between them?

J. "That relationship will need a long explanation. The origin of the spirit control is to be found in the ancestry of the individual. The same type, the same mental outlook as that of the control shows itself from a prenatal state, and thus the two are called to each other. They are folds of the same blossom—the older Soul folding its infant in its arms and helping it in its passage through the earth sphere. You must, however, note that the 'control' may live for its child merely in the subliminal mind. It cannot and will not try to manifest itself until the *call* from the child presses it into the conscious mind. Then it assumes its full responsibility, and functions in both the conscious and the subconscious."

F. (6) Can people like Nero, Caligula, the Spanish inquisitors and the Gestapo ever pay back the restitution they owe to the tortured and raped, even by the process of Karma? From our point of view, can Justice be served?

J. "They cannot possibly pay back what they owe, *but* they are not *fully* responsible. These automatons open themselves and lend themselves to be instruments for evil powers behind them. They are responsible for their slothfulness, for they have not made a step towards what will benefit mankind; but they are to be regarded as *instruments* for evil, not the operators."

F. (7) What is evil? People use the term so freely.

J. "Where there is light, there must be darkness. It would bring us to the primitive world if I were to answer the question fully! I will reply very insufficiently. Evil is the slothfulness which accepts the most primitive instincts, and refuses to make out of its spirit a thing of beauty. As it progresses it loves its slothfulness, and the dark shapes which hang around it. The Devil is not a horned and tailed animal! He is a heavy, slothful creature, who acts as a poison to any who keep his company even distantly.

"Good, on the other hand, is the opening of the eyes and holding up of the hands towards the Light!"

F. (8) I am sure that Universal beliefs, however strange, hide universal truths. All children and many adults believe in Angels and Fairies. Can you tell us what they are?

J. "Angels are the souls of the living, who through many æons of striving have passed into the whole and emerged again as separate entities for special purposes. They can at any time rejoin the whole, and they cannot touch the spheres lower than the sixth and seventh. Angels are purged and perfected from sin. They are incapable of receiving a sinful influence."

F. And how about Fairies. Are they not the entities who tend and guard plant life, etc.?

J. "You are right about the Fairies, and in this word I include spirits of nature of all kinds. Among them are mischievous spirits who refuse to keep within the limits prescribed to the Fairies. These are cast outside the limits of Fairy existence, and ramble, chiefly on the Earth sphere, as what are called Poltergeists, who have no purpose other than to annoy humans."

Here the interview stopped, for the clock had raced my curiosity, and I was already in danger of losing my train.

It is true that one or two of the questions may introduce a "quaint" note, and one which may be dismissed as unreal; but by now we are exploring with a wide open mind, I hope, and we must admit that it would be insular and unreasonable to dismiss the possibility of other entities in the order of development. The human shape and density can not be the only possible one, and the chemical formula of our atmosphere need not constitute the *only* medium for "existence."

It is such barriers as this which prevent the naturalist or anthropologist from forming a truer perspective of man's position in Cosmos.

Energy, Electricity, Magnetism, Radiation—these do not require the presence of oxygen, so why should consciousness?

In describing my first interview, I said that it was very much like ringing Johannes up on the telephone. It is not so very far removed from the modern miracle of talking to an unknown aircraft pilot in the stratosphere: as far as we know, on earth, he is not there until he answers our signals. The only apparent barriers, from our point of view, are Time, Space and Density; all of which are academically in the melting pot of "Modern" thought.

As I write the announcer on the radio has just broadcast to the world that the city of Alexandria has undergone savage bombardment from the air. This reminds

me that I have missed out one question and answer from the last interview, an enquiry especially requested by my mining engineer friend. This:

Is it true that, in the burning of the Alexandrian Library, all the most important books were not destroyed, and that some were hidden in deep caves in the neighbourhood?

J. "Some of the most precious books are there, and they still hold their clarity and could be read, but not all. Some of them were destroyed, but the most precious are there still."

F. Are they in caves below?

J. "Yes. It was a strong, dry fortress."

June 3, 1941

As an inventor with a few successes to my credit, I have been struck many times by the amazing coincidence of simultaneous inventions. I mean that many people the world over think of the same things at the same time, and there is often a scrap on the question of Priority. I feel sure that Johannes will agree with me, without being a "yes" man, that inventions are, in a way, given to man when the time is ripe. It is, of course, a logical progression, as is every aspect of growth and development. There is, however, overwhelming evidence that that growth is not entirely under man's direction, but he is allowed to or is forced to do certain things at certain times.

In my manuscript, "The Celestial Clock," this is set out sufficiently clearly to have caused much comment and no little astonishment to students of Psychology. It shows that "History" is the end product of orderly forces working in an orderly and "nicely" timed programme, entirely without haphazard.

It is some knowledge of the programme which enables the phenomenon of Prophecy; a combination of Prescience and statistics, but not the statistics of Oxford and Cambridge, but of Cosmic Rhythm.

My question was: When did you, of 200 B.C., first become conscious of "our" inventions the motor car and radio, etc.? Did you know of them before they came, and do you know the "Shape of Things to Come"?

J. "These scientific inventions, or, rather, powers, are known to us at all times! When I say thus, I mean since first I was an adult consciousness; but, like many other inventions which are to come, the time is not ripe for the assembling of forces which will produce these results. Man has not risen to that degree in life's school. When the time is ripe, he learns. He thinks he has invented the idea, and does not recognise the fact that he has received it."

F. And now, being human, I am curious to ask a few mundane questions. You said, while we were still fighting in Greece, that we could expect the tide to turn shortly. How is the war going?

J. "I repeat what I said before. The war has turned in our favour." (Note the date, June 3, and Germany is just arranging to attack Syria.) "We had to retreat from Crete and, in the eyes of the world it is a defeat, but we have accomplished two things. *One*, Time was gained and Hitler was delayed. That is a much more important factor than you can estimate. The *second* point is that *definite discouragement has been impregnated in the German troops*. They were drugged. They were forced to use every mean device that evil could imagine. They have come out of that battle dismayed, and have well recognised that *numbers and planes* alone were responsible for so poor a victory. This will have—no, already has had—a very definite bearing on us. *We are going ahead*. Now, the position is, first, discouragement in the German troops, second, the fact that the rift between Hitler and

Goering is becoming wider and wider. The crack will soon show itself as an open wound."

F. Did the Germans attempt an invasion of England last September? We are only allowed to conjecture. (This was June, 1941. The official Parliamentary disclosure of a partial attempt was about 1944.)

J. "Yes. But 'attempt' is hardly the word. A move in that direction was made, by night, with the result that it proved to be a hopeless proposition. It was decided that it should *not* be done, as it might end the war; and now, no matter how loudly they boast, they will never try it seriously. The bombs on Dublin had a very definite purpose. They were intended to alarm and intimidate the Irish to such an extent that they would agree to German freedom of their ports."

F. What is Hitler's place in true perspective?

J. "A very definite one. If Hitler had not existed, Germany would have remained a menace to the world, which would have been maintained through many generations. The *man who was destined to ruin* Germany's ambitions had to be a fanatic, a tool that could force Germany's evil influences on to overstep the mark. He had to succeed. He had to go a certain distance, before the time had come to break the power of evil over the nation. The German is a one-purpose human being. No other nation could have concentrated on destruction as she has, and she needed a fanatical leader who, without scruples, would lead her on to destruction waving his flag to the time of a dead march."

F. I apologise for these digressions, but do you approve of the form in which we are putting the book?

J. "So far, I approve. We are original! Let us be original, but never let us be confused. If at any time I am obscure or vague, please tell me at once."

"And now I want you to understand that the Law of the Universe is the Group. The individual is always an individual, but his operative powers are through the group. And you may ask, 'Of what is the Group formed, and how does it form itself?' The Group is formed of harmonies which, though sounding different notes, taken together cannot make a discord. In the Earth Sphere the group is feeling its way, looking for its fellows and finding many of them. As the ascent of the spheres (of consciousness) is made, the group consolidates itself more and more. The attraction is caused through what is called commonly radiation, by which in the human world I mean the life forces of the souls of men which, thrown out from the body in the Earth Sphere, attract each other naturally. No meeting of members of the Group is a chance matter. It is predestined that these people should meet and exchange their ideas and experiences.

"And now the purpose of all this? To form a multitude of groups which, not actually touching each other in their ascent through eternity, *are* forming a whole, and will eventually enter the great Cosmic centre which we call God."

F. But a "Fundamental Principle" surely must cover all creation. Is not the Group function the governor of all matter?

J. "It is. I have spoken here of its application to the human only, *but* it applies to matter of every kind and description. It is the fundamental principle of the Universe. I must make that plain. It is a truth which is at the root of all that happens in the life of plants, animals, humans, and most of what are wrongly called inanimate objects. If you go deeply into this subject, you will find that almost *all* the objects we see and sense have a life of their own."

At this point our interpreter, Mrs. Dowden, showed signs of becoming restive. She, poor soul, was the victim of an attack of acute rheumatism, and I thought her very brave to endure the concentration this afternoon. We decided to tackle

this deeper problem on another occasion. It did not seem to me that we were quite "getting there," so to speak.

As a relaxation, I told her of a waking experience I had two nights before. It was not quite definite enough to describe here, but it was very unusual. Johannes volunteered the remark: "It was *not* a dream. That was the first of a series of experiments I shall make with you. Do not *expect* them, or expect that they will be on these lines. *Let them come*. The object of these is to draw you gradually into a higher degree of consciousness, and to *show* you certain features of the future life which will help you to understand some things which I shall tell you in connection with this book."

And so I am to be the Guinea-pig! I am quite content, and await the results with no little curiosity. There is, in my humble opinion, an urgent need for practical research work into Metaphysics and the Subliminal Mind, of a much less emotional character than Spiritualism.

There must be, and there undoubtedly is, a sound basis for *all* the codes of ethics, the religious formulæ, the various types of Philosophy, Mythology and universal beliefs of all kinds. And, although expressed in different ways, they all tally if regarded tolerantly, or rather without prejudice. As an illustration, let us take the oriental science of Yoga, and Theosophy, and modern Endocrinology.

Endocrinology is the study of the physiological functions of the many internal secreting glands of the human body: Thyroid, Pituitary, Pineal, Orchitic glands, etc. Theosophy clearly indicates the subtler functions of the same glands, calling them Etheric centres. The practice of Yoga is the Technique of obtaining conscious control over these functions. The disciplined breathing exercises of the Yogin has direct connection with biochemistry and chemistry, for they are aimed primarily at producing perfect chemical combustion by supplying adequate oxygen. This eliminates unwanted by-products; vitalises the blood to its maximum and clarifies the mind to an extent not reached by the cloudy and muddy degree regarded as normal in a thoroughly materialistic society indulging freely in the "flesh-pots of Egypt." But there is nothing supernatural in it, beyond the exercise of a disciplined will, such as is required by any athlete.

There can be no antagonism, or ought not to be, between the three schools of thought. They are entirely complementary.

Take another illustration, which goes just as deeply into correlative sciences. Mythology and Psycho-analysis. They are so akin that the latter actually borrows terms from the former, with which to express itself. Narcissus, Œdipus, Atlas complexes, and there are many others. Mythology is, of course, *not* just a series of fairy tales or Sagas, but is a poetic record of Psychological behaviourisms, complexities and desires. It is a record of natural processes.

Philosophy, Metaphysics, Religions, and Higher Mathematics of Relativity calibre are inseparable. So why do they quarrel? It can only be on shibboleths and colloquialisms.

Astronomy is the ponderous science of mapping the Celestial globe, but it has told little of the reason for, and the behaviour of, the celestial machinery which it studies. In other words, it regards the anatomy of Cosmos, and knows nothing of its physiology, or of the *psychological reactions it induces* in its very much alive component parts. On the other hand, the science of Astrology does. It regards the Solar System as a complete whole—a unit, if you like—a machine with working parts—a Celestial Clock, the position of whose hands, the Planets, in their cyclic movements and relationships record the Hours of Destiny. This is, of course, why we say History repeats itself.

Astrology observes the phenomena produced by planetary interchange of forces, and the varying astro-magnetic fields of energy produced thereby.

In elementary Physics, it is common usage to demonstrate rhythmic pattern formation with iron filings in a magnetic field of force. Likewise, in "Sound," the vibrational phenomena with fine sand. Surely it is not unreasonable to suggest that, if a sixpenny steel magnet or a vibrating tuning fork have such fantastic powers, the principles apply to other and bigger combinations. After all, the Earth is a magnet, it revolves at a high speed, in a huge magnetic field. In other words, it is in every respect the armature of a dynamo. Its high-speed revolution also makes a gyroscope of it. Even a casual survey of dynamos and gyroscopes suggests the presence of unlimited and unknown possibilities. And let us not forget that we individuals are tiny fragments adhering to the very surface of a Heavenly Body, revolving and hurtling through space at millions of miles per hour. We are completely immersed in the interplay of powers so vast that we "know not of them."

But "consciousness," or the faculty of "awareness," as the mystics call it, is for us an immeasurable and baffling attribute. Without it nothing, for us, exists. With it, everything that is exists.

I would like to record here that the "Brains Trust" of the B.B.C., consisting of Professor Joad, Professor J. Huxley and Commander Campbell, only this afternoon, as I write, discussed Intelligence. Professor Joad, I believe it was, who quoted Aristotle: "Intelligence is the power to perceive what is similar in those things which are dissimilar." This is, I suggest, the correlative ability which expounded the law of similars "As above, so below," or "As in macrocosm, so in microcosm"! It is also curiously expressed as a religious ideal in the Lord's Prayer: "Thy Will be done in Earth as it is in Heaven." This is not a pious hope, but is a practical statement of fact, since the world of electrons is known to be akin to the world of Solar Systems. Similarly, the statement that God made man in His own image.

### \* CHAPTER III

## GROUP LAW IN ALL THINGS. THE PATTERN OF THE COSMIC SCHEME

*June 10*

THERE has been little time for writing or for meditative adventures the last few days, but to-day I have another appointment with Johannes. I want, if possible, to get this "Group Law" more in touch with everyday thought and action. It seemed he was a bit diffuse on the last occasion. However, I am setting out for the appointment with some curiosity. We shall see!

J. "I should like you to treat what I have to say about the 'Group' in sections. Do not make it one long paragraph. Give me the headings, which will be helpful, and I will fill in as definitely as I can. The last day it was an effort to cram the universe into a tea-cup, and naturally we did not get very far. Now I want guidance from you, and, very possibly, it may be best to make it question and answer. That has occurred to me."

F. Well. I suggest that, if there is Group attraction, there must also be a form of repulsion!

J. "No. There is no repulsion in the Group Law. No fundamental repulsion,



though while the 'particles' are drawing together there may be periods of delay. The Group will always form itself harmoniously in uniting closely."

*F.* But in magnetism there is definite repulsion between like poles!

*J.* "I am stating what is true. Take the case of human beings! If the *two* are drawn towards each other consciously, there may be (in fact there often are) periods in which obstacles may intervene or doubts hold them apart, *but* they must and will inevitably draw together, and in harmony."

*F.* In this respect; have you ever observed the behaviour of the metal mercury, quicksilver? The little beads, when separate and although of the same character exactly, cannot re-unite in spite of their affinity. There is a film of dross and a surface tension which prevents it, until some form of agitation overcomes the barrier. Then they embrace with an avidity almost startling, and the fusion is *complete*?

*J.* "Yes. I think the analogy is useful here.

"Now, it is a bad thing to extend the delay, and therefore I undertook the work I am doing now. You cannot *see* my methods or understand them yet, but I have never swerved from what I want to do."

*F.* On this Earth plane we seem to find more harmony in Matter than we do amongst Humans. Is this correct?

*J.* "Your statement is quite correct. The Human must be taken as the highest form of life on Earth. Before what is 'animate' there is a static and subconscious existence or life, if you like to call it so. In human beings life is conscious. It is movement which is pressing the Soul to higher and still higher levels of existence. The two, inanimate and fully animate life, may be under the same law, but, in conscious existence the striving upwards causes clashes and rifts which would be quite impossible to subconscious substances."

*F.* I do not feel quite satisfied in my mind about attraction only, for in physical things there is a separateness, such as disintegration and radiation.

*J.* "Certainly. But the word 'attraction' is what we have to discuss and clarify until we understood each other completely. I believe you and I are using it in different senses."

*F.* I suppose its true sense is the complete Resolution of Positive and Negative elements, which are the same in essence, but different in purpose of function.

*J.* "Yes. Now you have defined it, base your questions on my reply."

*F.* The Human Mind can only register by comparisons between pairs of opposites. Resolution of the two often becomes an abstraction—like God.

*J.* "Yes. And you will find that to demonstrate this law of the Group will be difficult; because it is beyond human comprehension while you are limited by Earth conditions. I have no desire to speak for the comprehension of other spheres."

*F.* Then we can only use analogies. Can you give us one as applied to the Earth Sphere?

*J.* "I think the best analogy for this law is in Chemistry. You have the elements that are hostile and refuse to mingle, and, contrarily, those which by uniting with each other become one compound which is a new substance and has new uses. I do not know whether this idea can be used, but it occurs to me as the simplest analogy, and your own knowledge should help you. That, I think, demonstrates, first, the pairs of opposites; secondly, the repulsive substances; thirdly, the two that, fusing together, make a new and entirely harmonious substance."

*F.* May we not call this "Transcendental Purpose"? Then when affinities unite discords disappear, and something new is formed?

*J.* "Yes. Naturally; but when this takes place, note that there is *no* unevenness of any kind, no domination on either side. The fusing *must* be complete fusing, otherwise there would be no further 'becoming.' Transcendental Purpose is an exact

phrase which may be very useful for it describes the reason for Group Purpose and change of status in *Matter and Spirit* both."

F. What is this new thing which is formed by the fusion of human affinities?

J. "It is a harmony of a subtler kind than any single human soul can sound. It is complete satisfaction. Complete, because what was broken is mended, and will never separate again. It makes a complete human soul whose desire has disappeared."

(Followers of Krishnamurti and other mystics will remember the oft-repeated phrase of "Uniting with the Beloved," which desire is *not* a sex desire.)

F. I hope I am not being perverse; but the formation of such a unity presumably then starts a still further grouping of similar units? Experiencing the same phase of Transcendental Purpose.

J. "Yes, that is so. That again is the law, which never alters."

F. Would you suggest that the Earth, as a Unit, must unite with other planets, or has united as a Solar System, and it in turn with other Solar Systems?

J. "I should. I cannot deal with groups outside the Solar System, but I do know that the law of the Group extends far beyond it."

F. Now I think we have sufficient for the first chapter. Do you think it explanatory enough?

J. "I hope so. I want you to understand that my chief desire is to avoid being diffuse or tiring. Anyway, my Greek traditions are entirely against it."

F. Well. Before closing this talk, could you give me a word as to the exact place which the science of Astrology holds in the scheme of things?

J. "As applied to the human being only, I understand you?"

F. Oh dear, no. As applied to all things. It is a Cosmic science, not a human science. I take it as the "Pattern of the Cosmic scheme."

J. "It is impossible to sum up its place with regard to 'all things.' Its influences are vast and extend to almost all that is. I have a suggestion to make to you. Devote the next sitting to this subject. You have caught ideas about it which are quite correct. I might clarify some of these for you. 'Pattern of the Cosmic Scheme' sums it up, but not completely."

And so now, once again, with the best intentions, we are to make an apparent digression. I say apparent, because it may seem so to the reader. But, in actuality, we have really impinged upon the greatest and deepest of all known sciences. It sounds, of course, as if I am utterly partisan. Well, frankly, I am! After twenty or more years of thrilling study along these lines, I find Metaphysical Geometry (Astrology, if you like) the most comprehensive and explanatory "layout" of the Cosmic scheme.

That it has been used for much charlatanism is just too bad; but then, so has science in all its branches: Religion, Statistics, Art, Mathematics—there is nothing which has not been debased by the natural debasers of life. But I have noticed with considerable astonishment how many prominent people—prominent in the very arts and sciences which one would expect to inculcate wide vision—have failed to observe the perpetual and ever present working mechanism—the inherent Rhythmic or Cyclic behaviour of *all* aspects of life. Is it not enough that such towering intelligence as Shakespeare, Bacon, Newton, Pythagoras, the early Christian Fathers, the scientists of Greece, of Egypt, the mathematicians of Chaldea, and the great ones of India believed in it and guided their philosophy by it?

Does it seem too fantastic a statement to make that *all* religions are aspects of it? But they are. Indeed, the very ritual of every basic religion, be it Christian, Hindoo, Mahomedan, Shinto, or Buddhist, is based upon its formulæ.

The world revolution now taking place is as punctual to the programme of Cyclic evolution as is the emergence of the moth from the chrysalis.

I would ask the very eminent astronomer, who has recently written so scathingly against the interconnection of Man and Planetary behaviour, if he has never noticed the intimate Cyclic connection between the twenty-four-hour day (revolution of the Earth), the Month (the Moon Cycle), the Year (the Sun Cycle) with its four Seasons, the 25,000 Cycle (Procession of the Equinoxes)? And has he not noticed the automatic responses of Earth life to them? Of course he has! They are actually in definite "gear ratios," which are mechanically reproduced in the New York "Planetarium." But has he never noticed the connection between these cycles, major and minor, and the phenomena which we study in History, Archeology, Geology, Agriculture and evolution?

One would be at least mildly surprised if an Anatomist solemnly declared that there was no possible connection between the skeleton of man and his daily life. It is true, the skeleton does not *cause* his behaviour, but it enables it. Likewise, the physiologist does not now deny interrelated functions of the heart, brain and kidneys.

These analogies are not irrelevant, and science *must* recognise that there is mutual interchange of energies (Cosmic Rays) between all members of the Solar System. They are functional organs of an evolving Group Unit in which *we* live. Their Ray influence is as potent on life as the Sun's Ray. Indeed, their separate and collective effect is akin to the relationship of the spectrum to light.

The ever-present relationships of all things can be observed in the most curious ways. I wonder if the reader has noticed that in the familiar pack of cards there are:

4 suits . . . . .	4 weeks in the month
13 cards in a suit . . . . .	13 lunar months
52 cards . . . . .	52 weeks
365 pips, including the Joker . . . . .	365 days in the year

This is, perhaps a curiosity, but interesting nevertheless.

But let Johannes explain in his own way.

Circumstances again arranged a postponement of programme. Mrs. Dowden it was who was pressed for time. We agreed, reluctantly on my part, to avoid the subject of the "Cosmic Pattern" on this occasion. Johannes was listening evidently, for he hastened to commence:

J. "I suggest that, if we do not speak of Astrology to-day, we go back to the Group idea. Have you read what I wrote last time, and what is your criticism?"

F. I am a little critical, because so far it still seems somewhat nebulous—rather like stating "God is Love!" I feel we want to illustrate Group working in the Cosmos. In human, vegetable and mineral life!

J. "In insect life as well; for there the group works as the spiritual group does. One idea centred on the good of the race. Take the group as a plant; a flower growing up from its stem. A lily, for instance. The root is in the earth, it is not single. It is a series of living entities working together to produce the stem, the foliage, and, finally, the flower. This gives you the law of purpose in the group as it unites. In its growth it realises all the time that it is to produce something perfect and beautiful. The atoms of which the plant is composed can only hope to accomplish this *if they work together steadily and in harmony.*

"What I want to show you is that *no individual* can achieve a great result. The genius, in any line, has been helped by his ancestors, by the members of his group whose work he has read, and by the members he meets on earth. The genius may be compared to the flower of the lily; it is the accomplishment of what the *group* has worked for—not yet perfect, still in the bud—but at least producing something which may be an image of God.

"The law works through whatever is *alive*, whether you call it animate or inanimate. Stones which have a life of their own, develop in the working of the group of atoms which making the perfectly harmonious stone, gradually form a whole, and in the highest instances become clear and crystal.

"Music is a good illustration of the group law; but I can not demonstrate the law to you on earth through music because your understanding of tones and tone values is so very limited.

"May I give you still another illustration? It has to do with colour. The harmonies of colour are infinite; but they are entirely governed by *Group Law*! Some colours, each being serviceable in itself, become absolutely malicious if they are combined with others outside their group. Colour *moves* in groups. It is beneficial or malicious as the group is maintained in perfection. The blending of Light is a most subtle law, and is entirely inside 'Group Law.' This is a very large subject. I merely touch on it as a further illustration of the universality of the Group."

May I be permitted here to intrude a small poem which came to me during meditative thought recently, and which is very apposite.

#### EVOLUTION

I hear, my Son, thy cry of pain!  
Thy hurts and thy bewilderment  
Are strange to thee, but not to Me,  
For I too have suffered long—  
Of loneliness and waiting,  
Of fears for thee and thine.  
I await, my Son, thy slow approach  
Through æons of space and time.

But to resume. I had still hoped to know something more of "purpose." And I persisted.

J. "You ask a definite question which needs a very definite reply. It is true that the making of honey and the perpetuation of the Race are merely a tiny atom in the great scheme of things, which is an ever-creating and ever-changing scheme."

(*Note.* This exactly the expression of the Hindoo Trinity: Brahma, Vishnu, Shiva. The Creator, The Maintainer and the Destroyer of Form.)

F. Of course, the species of Nature are also instances of it. Very clearly so, the ant and the bee!

J. "Yes. You have chosen two excellent examples. In the Bee group, internally and without any 'Thinking process' there is a 'determination' to work for the honey and comb. This cannot be accomplished without perfect team work; which excludes any rubbing of wills. They will throw out any member of the community which offends the law, even in the slightest degree. It causes disharmony, and, although the Bee has only a mechanical intelligence, it cannot stand a discordant note."

F. But it is imperative to ask what is the purpose behind it?

J. "Only the preservation of the race—the most deeply seated of instincts in anything that lives. It is much simpler than you imagine. There is no purpose beyond the perpetuation of every living creation of God."

F. Then why have the prehistoric animals disappeared?

J. "Simply because the *age* has developed, and that particular form of creation has lost its purpose. Instinctively in itself it knows its *period* is over. Again this is a law which applies to *us* in our work with you. One type of spirit control may lose its purpose at a certain period, and another may take its place."

(*Note.* This is, doubtless, the reason why the forms of religious belief and culture change periodically, as they undoubtedly do at every 2,100-year period, and occasionally on the sub-period of 700 years in the 25,000-year cycle.)

F. But still I enquire what is the purpose?

J. "In most cases the purpose changed because the face of the earth changed. It is called evolution, but that term involves 'Eternal Becoming.' In these primitive groups disappearance was inevitable, and out of them, in a sense, other forms evolved, but the fundamental reason was in the changes of the earth's surface. Other types were needed."

F. Yes. I notice that when "prehistoric" animals disappeared so also did prehistoric herbivora. As you say the surface of the earth changed.

(*Note.* This changing of the earth's surface is again part of the cycle. It is governed by the changing alignment of the earth's axis to the ecliptic, which varies the Earth's magnetic environment, *vide* "The Celestial Clock.")

F. Can you give us a glimpse of the basic Purpose of these Groups?

J. "I think not individually. Their evolution to a higher type cannot be said to explain that mystery, because so many early types continue. The teaching which we gather from higher beings on this side is that the whole Universe (solar system) is, through the ages, preparing itself to merge with others outside the Solar System. *We*, who have passed through the seven stages of development, have with bowed heads to be content with what is within the range of our understanding.

"Each form of life has its own special function. As each organ in the human body is part of a whole, which is well ordered, and which when finished and taken together is *Man* who possesses a spiritual intelligence, so, in the scheme of the Universe, all forms of life play a part, and lead to the spiritual intelligence which is God.

"I may add, each purpose is the part of the whole purpose. I am afraid to put this into words, for it would lead you into a prison of the Solar System, which must extend beyond your intelligence or mine. You know the common expression, 'All is working for Good.' I shall alter that and say, 'All is working for an eventual understanding of God.'"

F. As a rejection of the Darwinian Theory and the Adam and Eve story, I would ask, "From what did they evolve?"

J. "The determination from the Whole, by which I mean God, to create through striving, through experience, and through pain, a series of groups which would be an image of the Universe, and which would eventually become spiritualised sufficiently to be above good and evil. The chief object being the elimination of fear. The two theories you mention have no bearing on what may be called man's beginning. Darwin was right so far as he spoke materially, he was not conversant

with the spiritual side of man. The ape did *not* produce the man, though, no doubt, he was an attempt in that direction, for in man there was an entirely new creation, of a being *not* Angelic, not *Animal*, but capable of being both. The actual form of Man was built in the *Form* of the Universe."

Although we have not penetrated to the Basic Purpose, what a tremendous bearing upon Evolution and International Politics this explanation of Group Law has! For, when the nations can co-operate in harmony, something *quite new* in human relationship will precipitate.

A very fine exposition of "Becoming" is given in the book, *Gods in the Making*, which was the culminating life-work of my late friend, T. Mawby Colé (who was fatally blitzed on the night of the full moon, Saturday, May 11, the sacred night of "Shamballa"). His book, and this one are definitely the result of Group endeavour; for he and others met every Monday night for study at my flat. This covered a period of at least fifteen years. But the romance of his book should be told. So great was the culmination of his Group work that he felt urgently impelled to give up his commercial career, with literally £5 in his pocket. Someone gave him a typewriter, another guaranteed a tiny income for a year, and he set off for Southern France, where his dream became a reality, a book. The title alone is an inspiration!

My friend had earned his living from the early age of five years—a truly remarkable feat. His life was worth-while.

Sentimentally, I suppose, I asked Johannes if he was cognisant of my friend's death. Could he, and would he give him a message? He said:

"I have not neglected your friend. *No*. He is still in a state of confusion (it was only three weeks), and at times believes he will awake in the earth condition again. Next day you come I will report to you again. I feel he will soon understand. I shall at least give him a message if he can take it in."

#### CHAPTER IV

### THINK ON THESE THINGS. THE FOURTH DIMENSION

THE average man, in his daily routine is, quite naturally, inclined to think that *he* is the arbiter of his fate; that he makes decisions; and performs feats of action. He does, of course, to some extent, but he probably overlooks the fact that he is a very conditional person. Conditional that is upon his surroundings: for, if one removes the oxygen from his air, or the water, or the vitamins, or the calories from his access, of what avail is he? You will say this is elementary, and rightly so. But it shows that he is clearly dependent upon certain conditions. For instance, raise the temperature above the coagulation point of blood plasma, and he cannot exist. Luckily for us, these outside conditions are comparatively stable, because of the harmonious working of nature. But they are not in reality stable. A thunder-storm will create sufficient electric tension to agitate the more sensitive, both in animals and humans, probably also in other kingdoms.

But thunder and electric tensions are not the only subtle influences we respond to. Many know that an east wind may seriously upset our chemical metabolism and our psychology, resulting in a liver attack, perhaps. Temperature, humidity, a thousand and one things may change outside us, and we must react accordingly. We cannot avoid doing so.

How, then, if our planet—our home—is placed in different circumstances? But it is! Its axial revolution causes night and day, and we react accordingly. Its orbital progress round the sun causes the seasons, and we react accordingly, and so does vegetation. The moon makes its phases around the earth, and we react accordingly. Again, so does Nature; for ocean tides rise and fall; sap tides in plants are influenced; fecundity is set in action or retarded in *all* Nature.

And so the conditioning factors outside us are changing every moment, and ringing the changes on us. We are well aware of a few of these factors, but they extend far beyond our ken. We do, however, know a great deal more than the "average man" bothers about. They are his concern, however, for it is precisely his reaction, mostly sub-conscious, to these factors which collectively produce the phenomena tabulated by History and, I may add, Archeology and Geology.

But we are reasonably well informed about the planetary movements. The mistake we make is in failing to recognise their phenomenal working, as opposed to mechanical working, and their conditioning effect upon ourselves. That is, of course, excepting the sun. But we see when the sunlight is excluded, how quickly we react. Yet the sun is hundreds of millions of miles away. By familiarity we accept it. It is easily demonstrable, but the subtler effects are not so obvious.

However, the word "lunatic," to denote functional changes, was not fortuitous, and the "ignorant" natives still use the phases of the moon as a contraceptive.

I might point out the casual aspects of various phrases which have a profound significance when studied more deeply. I mean such things as a jovial person—a mercurial, a saturnine, or a martial temperament, a sunny or a moony disposition. As the wireless announcer says, "Think on these things," and you will find a profound law working. The only planet left out of our more familiar phrases is Venus, the "goddess Love." (The Christian says, not "Goddess Love," but "God is Love.") But she is coming into her own, for, in the planetary scheme, Venus is "exalted" in this period—and woman is becoming emancipated.

The Cosmic period 2,000 years in which we find ourselves is represented by the Zodiac formula the two fishes, and Virgo *the virgin* always represented pictorially as a woman holding in her hand five ears of wheat. *Five* loaves and *two* fishes. The sacred emblem of Christianity is a fish, and we eat fish on Friday, the day of Venus exalted.

Do you say this is coincidence? Again I quote, "Think on these things."

And, lest I should offend the sensibilities of a devout Christian, I would refer to the finger of His Holiness the Pope, on which is the Fisherman's ring; and also to the adornment of the High Altar, bishop's throne and pulpits in many cathedrals throughout the world.

I have dealt with this at great length in "The Celestial Clock," but it may be imperative to forestall any criticism from orthodox religious thinkers on the grounds of paganism, for we are but studying the laws of cyclic unfoldment and evolution, which is God's purpose.

For many years now I have been investigating the process of mutual co-operation, which I have termed the Group-unit principle, and which Johannes urges with such great emphasis as the Group Law.

It is quite certain that, where there is a Law, there is a machinery of the Law by which it is administered, or, rather, shall we say there is a method of producing the necessary conditions in which the Law can take effect.

The chemistry of Nature requires a well-ordered series of conditions to produce her perpetual cycles. We recognise those conditions which produce the Seasons as being governed by the Earth-Sun movements; but this is only one of the Earth—

Sun relationships; and every change in the relationship must necessarily produce its effect, even if not quite so obvious.

We already know some of the potencies, on Man and Matter, of the "Infra" series of rays; but even now we have only scratched the surface of the vast subject covering vibrational potencies and reaction to them. A moth can radiate and receive over a space of a quarter of a mile. A dog can be driven frantic by sound too subtle for a human ear. A machine can be driven by Solar vibration. The growth of vegetation can be advanced or retarded by musical notes. Cancerous growths can be produced or cured by "Invisible" ray. Psychological reactions are powerfully influenced by colour.

With the example of Radio before us, we can get a glimpse of the amazing effect of induced currents, but to stop there is not permissible, for the whole environment of Man is one of varying induced currents. The currents, the variation and their orderly procession, is the work of the whole Solar System, and Man is conditioned thereby. His metabolism, his Psyche, his thoughts, and, therefore, his actions are all "at the mercy" of outside and infinitely powerful forces, even to the ultimate extinction of the species, if and when the conditions outside so dictate.

I hope I am not anticipating Johannes if I point out that the Ecliptic (the Earth's path round the Sun) represents, in one plane, the Earth-Sun Magnetic field, or something akin to that phrase. The earth, being a magnetic body and rotating at high speed, cuts those lines of force.

But, owing to the gyroscopic precession, it cuts them at different angles. Its alignment changes through 360 degrees in 25,000 years. Now, when the Earth's rotation angle is exactly aligned to the Ecliptic, as it was, apparently at the year nought (doubtless why the calendar was fixed from that date), it would be reasonable to expect potent results. So it happened, and a new, very new, type of cultural relationship started at that period.

There is actually much more potency to that alignment than could be touched upon here, but it was one of the most sensitive spots in Man's evolution. We are fast approaching another sensitive point—hence the vast readjustments we are having to make in every aspect of our outlook, in Art, in Science, in transport, in third-dimensional philosophy (religion), in finance and in social economics.

It is, of course, true that changes are always taking place—so is the precession—but there appear to be well measured milestones. It is perfectly in the sequential order that Stone Age, Nomad Age, the Copper Age, the Bronze Age, the Iron Age, the Marine Age and the Air Age followed each other.

You might insist that it is a logical progression. It is logical only because it was inevitable; but it seems illogical on the surface when one knows that they all followed the Golden Age. From that it would appear to be a retrogression, but it was not: for, in each case, Man's attention was concentrated, subconsciously, of course, upon inculcating a new faculty in his complicated make up. Each period is a careful conditioning for the subsequent one—logical, of course, since nothing is illogical in Cosmos, as opposed to chaos.

Broadly, our whole educational system is founded upon the same plan, and precisely because it could not be otherwise. It follows the basic laws of education and progression, be it of the individual or the human race. Man cannot think up anything which does not follow the law. One might say that everything, even logic, follows the natural laws of engineering in its own sphere. A Thesis must be built upon a sound foundation and erected in stages, etc. It is only logic because it follows Cosmic Law.

These laws do not have to be invented. They have been established since time began. We observe them, and extend our applications of them, after we have



studied Nature by *experiencing* its processes. Most of this is subconscious, but, having become partly conscious, we attempt to copy or to adapt for objective purposes.

But the progression is always cyclic, or, better still, spiral, or, even better, a vortex. As an illustration—the Kindergarten cycle from the bottom to the top—promotion to Preparatory School, from the bottom to the top—promotion to Public School, again the movement is class by class.

So we have an infinite number of wheels within wheels, which might be tabulated thus. The class cycle—within the School cycle—within the educational cycle—within the life cycle. And all this within the Culture cycle, limited only by Time and Space.

Man's mechanical adaptation of the system is, of course, the clock and calendar. They record the second cycle—within the minute—within the hour—within the day—within the year—age—æon, etc.; but each cycle represents a group-unit process, which, when completed becomes something else.

I hope elsewhere to show that Time, that very elusive twin to Space, is an ever-expanding vortex, any section of which is parabolic in character.

Not having had time to follow Einstein, I cannot be guilty of plagiarism, and I could wish I had some small percentage of his powers of observation, but, in my ignorance of his great works, I feel sure he has covered this ground long before my hesitating footsteps.

However, at the risk of stating the commonplace, it is safe to say that Time bends—or is the registration of a Parabolic curve, such as would be traversed by a particle of dust in a water spout. Round, upward and forward. This in three dimensions only. I feel convinced, probably very stupidly, that there is no fourth dimension in the common sense of "dimension." It can be described as progressive *expansion* of atomic consciousness—which may also be described as irradiation.

A sidelight upon why we are so busy struggling with "fourth dimensionalism" is, that in the Zodiac Symbolisms we are approaching the sensitive spot known as the Fourth Fixed Sign (Aquarius), which is in this sense the last of the four stages of consciousness, which are: Creation, Unification, Consolidation and Irradiation. In the Christian interpretation, they are the four Evangelists, Matthew, Mark, Luke and John.

The stages of development for the human race as a whole are *an exact counterpart* of intra-foetal life. We are, figuratively, now preparing to leave the womb, which is the fourth and last stage of pre-natal life. It means that we are now witnessing the birth of Civilisation.

In the same language it is the "Science of the higher mind," and is known as the *Sign of Man*. It represents Universalism, and is a Fixed Air Sign. In this connection, remember that it is upon Fixation of Air that the new medium of Universalisation—the Aeroplane—relies. The symbol also represents expansion and radiation and revelation.

Like every other symbol, it has a host of meanings in that it represents a quality or attribute which pervades all that exists. It is part of the spectrum of Life. Socially its meaning is Universalism; hence the various primitive attempts at such an idea, which we call by various names, as Communism; National Socialism; Liberalism; Democracy; Universal Brotherhood; and Christianity.

I am not talking of their method of application, but solely of the *basic* idea which is common to all these.

You may ask, what is the connection of this discourse with the Group Unit principle or the Group Law?

It is this. The Symbol mentioned is one of a group of twelve, in a specific relationship. Together they represent all the "attributes" which can and must be

experienced during individual development, either of the atom, molecule, foetus, human, human race, planet, Solar system, and out into Cosmic space.

You will remember what Johannes so aptly said of astrology. It is impossible to sum up its place. Its influences are vast, and extend to almost all that is. . . . "Pattern of the Cosmos" sums it up, but not completely.

Is it possible to make a more comprehensive statement? Either it is of terrific import, or mere vapour. There can be no compromise!

I understand, perhaps, why he said, "not completely." It may be because I should have said, the "Pattern and Process of Cosmos." But the latter is Nature's Alchemy, which I hoped to avoid in this book.

We might almost be permitted a paraphrase: "The retorts of God distil slowly, but distil exceeding pure."

June 20, 1941

F. First I would like to ask you, Johannes, if you agree with my conception of fourth Dimensionalism?

J. "Yes. Entirely. I knew you had worked that out, but I should like approximately to have some idea of the time you reached that conclusion."

F. That is not very easy to say, because it was the culmination of many years' approach. But I should say about a year or so!

J. "It is an important epoch in connection with the work we are doing. I want to point out to you that our meeting and connection has lasted now for nearly eighteen months. I did not wish to be in your consciousness, but, in searching for a collaborator who could help this writer to express me and what I want to give the world, I found you rather suddenly, and began at once to work on your subconscious mind!"

F. We spoke recently of Astrology as the "Pattern of the Cosmos." Let us talk on that subject, please.

J. "I must answer this as comprehensively as possible. What was in your mind in using this expression was the influence of the stars and planets on all matter of which you are conscious, and further, the power of the planetary rays to weave the matter which they interpenetrate into coherent and comprehensible shape and pattern! It is better that we should understand each other as perfectly as possible."

F. That is true, but I first want to illustrate to our materially-minded scientific world the mechanical aspect—The Celestial Clock, as I term it.

J. "Yes, but you ask me to speak of the spiritual as well as material force of the stars. We shall not be able to write *one* book on this subject. It would deal most inadequately with it. I want to keep on lines which will fit in best with our work. I want also to add that this is true collaboration. Do not think that I am more important than you or the writer. I supply a different element, that is all.

"Now I shall begin by a translation of the term. Astrology is regarded as the exposition of star influences on human beings and human events! That is an entirely limited way of regarding what is the most important and vital working of the purposes of the Creator. In all His works there is a sense of order, of obedience and of perfect mechanism; and here, in the star influence, we are dealing with the mechanism which, although interlaced with other influences on the Earth, is always more potent than they are, but, at the same time, always in harmony with them. I am ready to state that NOT ONE SINGLE ATOM ON THE EARTH'S SURFACE IS UNINFLUENCED BY THE RAYS SENT DOWN BY ITS OWN PARTICULAR STARS. I must make it quite clear that all atoms on the earth's surface, above the earth, and within the earth, all atoms are sympathetic to certain rays or vibrations which are moulding these for their own uses. Naturally, *Man*, being the most advanced of the animals,

is influenced in his whole career from the moment he quickens in his mother's womb, by his own particular rays.

"The stars are in certain positions when he is born, and this, of course, is no matter of chance! The rays from his own particular stars interpenetrate him, soul and body, moulding his Destiny.

"Now let me define what I mean by Destiny:

"By Destiny I mean the *course* of his life. Let no man think that his life is completely planned out for him in all details, and that responsibility is lifted from his shoulders. *No*. That is not so. Within the prescribed limits of his star rays, he is his own master and can mar his life if he misuses the freedom that is given him.

"The broad lines of his life and fate are there, and he cannot step outside them, but within those lines he is free to choose what he will be! It is a matter of using his freedom for what is wise or what is foolish. We shall not use the terms *right* and *wrong* in this book.

"I have spoken of Man because that is the first interest of those who believe in the Universal Law of Astrological influences, but the same law applies to lesser and greater things: it applies to groups of persons which are recognised as Nations, and which can alter the destinies of countries and individuals by their actions.

"The same law applies to the tiniest forms of insect life, and plant life as well. It is impossible to do more than indicate the possibilities of star ray influence here."

F. And is not the Zodiac the basic plan of the process through which all things must pass in development—the stages of Alchemy?

J. "Yes. I answer unhesitatingly, Yes. It must be so. All things must pass through that 'Becoming.' That is the law of Creation."

F. And in that order?

J. "Yes. That involves regular and logical progression."

F. I have often caused much provocation in my lectures by stating that the Astrological cycle, or, as I call it, Metaphysical Geometry, is the Master Key to all processes in life. I am convinced that this is so. Do you bear me out in this?

J. "Yes. It is. And you must make no modification here. It is time, and the right time, to make this understood, and to rob the so-called scientists of their powers of dictatorship!"

F. Then we must show them the weakness of their present methods of thought?

J. "Yes; and, dealing with the remarks we have been making, call to their memory the number of theories which have been *called* discoveries which have been accepted and rejected as worn garments. It is essential to show them that their vision is one of small atoms of the Universe, never the fundamental Truths, and that an understanding of star influence and the Group Law would put them for the first time on firm ground!"

F. I am quite sure that what we have said will not be sufficient to prevail.

J. "No. Not nearly enough. In this chapter we can only make suggestions. Details are impossible. I ask your help in choosing the most important and lucid truths."

F. Well. Modern physicists are concentrating on what is loosely, and I believe erroneously, known as Splitting the Atom. What do you think of it?

J. "Splitting the atom is not leading to any understanding of the basic laws. It is these we must deal with."

This remark ended our conversation for the moment. I am sure that many readers will think it ended with a note quite unduly harsh, for the Physicists and

Chemists, Doctors and Academicians do produce practical results in a thousand ways, though sadly misapplied too often.

However, very few of the ones I have met will admit that their work is nearly always empirical and mostly synthetic. They are, indeed, dictatorial in many cases, and specialised to the point of narrowness and bigotry; and their attitude is too often that of Insiders and Outsiders, the Outsiders being, of course, considered quacks and their discoveries rubbish.

To the Physicist the Yogin, for instance, is a faker, an impostor or a clever crook, when, of course, the Yogin deals in basic principles of a far deeper nature than the former, and yet their fields of work are *not* disassociated.

Students of Metaphysics usually know more of the principles of Physiology than Physiologists; for they cover the same ground, the former more comprehensively.

I venture to state that no true metaphysician would countenance the unspeakable practice of monkey-gland grafting. I, personally, consider such a procedure so devastating to the human "host" that I am curious to hear Johannes' opinion upon it, and must certainly ask him in due course. —

In the field of religion, the Theologians appear to know far less of fundamentals than the many outside students, but I hope to deal with these things in the specialised chapters, if Johannes is willing.

But how can science be so smug when, as Johannes says, their basic discourses are no more stable than skittles to be bowled over periodically by further research. The world was flat, and it was suicide to think otherwise: the sun revolved round the earth—definitely: the atom was the ultimate existence of matter, even when I was at school, and now in the light of Relativity nothing is what it is except under exactly the same circumstances, and these very circumstances are *never exactly* duplicated.

We can only get a comparative stability by projecting our minds a long way outside our immediate environment in order to correctly correlate the information gleaned by so many observers of all angles to life.

Logic must not be so illogical as to exclude so much that is known to be true.

Religion must not be so irreligious as to deny the *analysis* of the *works* and *processes* of God.

Science must not be so unscientific as to spurn the evidence of thousands, nay millions, who do not work in laboratories or calculate with a slide rule.

The world has been run for the last twenty years upon entirely uneconomic "Economics."

The soul is more permanent than the body, yet science has no recognition of it, and theologians little knowledge of it. That is, of course, modern science and modern theology. The ancients were more versed in these things, but they, poor things, were only superstitious Pagans and merely used magic!—or so we say.

Was it magic to build the Pyramid, or was it a profound knowledge of scientific laws?

Was it magic by which the ancient Hindoos calculated intimately and exactly the cycle of the equinoxes and the geological cycle running into 1,080,000 years, which they call the Maha Yug?

I venture to quote from a rare book on *The Mythical Astronomy of the Hindoos*, by Mackey, 1827. He says: "The scientific books of this ancient people are further worth our notice, for they not only contain the most positive proofs of the antiquity and correctness of astronomical observations, but we find in them an accurate knowledge of the geographical situations of the lost island of Atlantis and America, which they call Push-cara."

What a challenge to our historians!

During this whole week there have been a thousand and one things to block the channels of inspiration. I have in disgust had to give it a rest. Even the appointment for Friday was arranged at great inconvenience. However, it matured, and here it is.

## CHAPTER V

## DOES A SOUL CHOOSE ITS TIME OF BIRTH?

*June 27*

JOHANNES commenced his lead rather before I had settled down to work. He certainly has a sense of quiet amusement, for he said naïvely: "I hope you do not attribute the halt in our work to the heat! That is not the case! It will always be a case of progress and a halt in the making of this book. You, yourself, require the pauses. Intuition is not always active. It is necessary to wait for it as you would a sunny day. You were physically and mentally depressed this past week, and not fitted to do work which requires very concentrated vitality. I want you to comment on my remarks on astrology!"

*F.* Referring to your statement that at birth stars are in certain position, and this is not a matter of chance; I wish to ask if the soul chooses its time of birth?

*J.* "Not personally. The ancestral group to which he belongs chooses it for him. Another section of the group is about to try the experiment of full development. In other words, a new ship is sent sailing into the ocean. The stars will decide his destiny, so the group chooses the time."

*F.* In this respect, what constitutes a group?

*J.* "The ancestors, the forbears who have created the family. But, by the word family, I do not mean merely physical relationships, I mean those members of the family who are mentally and spiritually related to each other, and who act as guardians to future members of that family. It is from this group that the Deemons or Controls come."

*F.* Is incarnation, then, not individual, but part of a group incarnating?

*J.* "It would not be a correct statement to say yes, and yet, in many cases, it is so. Often what is taken for reincarnation is repetition of type; but there are cases (and you are one of these) when the individual soul demands a return, and can achieve it through desire."

*F.* Then, in my six incarnations which you mentioned, am I acting as an individual or as a group?

*J.* "You are most anxious to form yourself as an individual. You came back for various reasons, but one was predominant. It would seem that your relationship with your other self has never been perfected. You are still seeking that form of unity. Other reasons that brought you back are connected with your most inquisitive and enquiring mind."

*F.* Then incarnation is the result of desire—a wish fulfilment?

*J.* "Yes. That one word answers your question. Let me speak for a moment! Taking the astrological conditions which no soul chooses—it cannot change them, it must accept its destiny, but, when it passes out of the body, it is still under their direction so far as major events go, but it has a wider range of choice. Its stars will not, and indeed cannot, forbid it to return and repeat experience if it is inclined to do so."

*F.* Well, Johannes, if I may be a little flippant, for two important reasons I want to come down to earth; not in the spiritual sense, but in the practical mundane meaning. We have to consider the length of this book, and, as you say, its clarity.

Would you mind giving us a *précis* of the points dealt with so far as we can, and then go on with our proposed specialised headings 1-5?

J. "I feel I have talked as my mind led me. We spent some considerable time on 'The Group,' which is a fundamental law. In that case I want to be fully understood, for it is very important. I tried to explain the influence of the stars on Destiny and Personality, but I fear I made it obscure. I have to-day chosen to speak of reincarnation because there is much misunderstanding, and I should like to press the fact that return is *not* an inevitable law. These three then are our main subjects: The Group; Astrology; Reincarnation or Incarnation.

"I began by a preliminary history of my own life and career, and incidentally we spoke of Egypt and the religious opinions there. I spoke about the Soul which carries within it the knowledge of its own destiny from its first consciousness. Then I passed on to the question of the Group and of affinity, the close affinity of the two who are halves of a whole, and the Group which is the Spiritual Family.

"After that we attempted to give a glimpse of the laws of astrology, the influence of the stars on ALL THAT IS and on the Human Soul in particular.

"The question of incarnation must be discussed further, for I see you do not grasp it yet, and return mentally to the very simple belief of the Indians."

F. Thank you, Johannes. I certainly would like to discuss it further. I am greatly puzzled by your remarks, which are so opposed to my own teaching. May I ask if your theory is established fact, or your own opinion?

J. "My theory is the belief shared by almost all, though not quite—for individuals differ from us occasionally—but *all* who have passed through the seven stages. At earlier stages opinions are different on this point. We cannot lay down any law about it, but the stars do rule our characters and destinies, but within their broad ruling we have free will to choose, to modify the lines laid down for us, therefore, if any Soul feels within itself the need for another earth existence—or ten others—it is permitted to halt its development. I use the word halt, because it *does* delay the development of the Soul, but, on the other hand, unsatisfied desire may consume much energy and life force."

F. And now, as we are about to conclude the first part of the book, do you feel inclined to tell us yet your correct name and place in the past?

J. "Not yet. Please forgive me. I should have to show you that *I* had chosen to return and understood my own mistakes. Think of me as my other self, Plotinus."

F. We are to-day, thanks mostly to theosophy, acquainted with the terms Masters and Adepts. You speak of seven spheres of consciousness. Are those who have passed them "Masters and Adepts"?

J. "You use your terms very glibly, without definition. You may call us *sages*. It is the only word which comes near the truth."

On quiet reflection, I feel there is a good deal of justification for Johannes' rebuke. We do use these words glibly; nevertheless, there is much evidence of a process of initiation or series of initiations in the spiritual development which have their earthly counterpart—an outward and visible sign with an inward and spiritual meaning: in Masonry, in Church ritual, in Rosicrucian teaching, in all schools of the ancient mysteries.

However, it would hardly be permissible to take up these challenges now, and to side-track the main issues, though I am sorely tempted. There is also a possibility that my queries will be covered in the following chapters.

## PART IV

### CHAPTER I

#### NATIONAL AND INTERNATIONAL POLITICS

1941

As is usual now, Johannes opened the meeting, so to speak, and, with the most disarming politeness, said: "I wish to modify what I said last week. I meant that you use terms without fully analysing their meaning. That applies to many people." (This was, as you may remember, referring to Masters and Adepts.)

F. Our first heading is National and International Politics. On this subject I feel we shall be on dangerous ground; but then, we are on dangerous ground during most of this book, and are sure to meet much opposition if it is read at all widely. How do you feel about it, Johannes? I mean upon the subject of Politics?

J. "I think at this moment, when war on a colossal scale is shattering the whole stability of nations, it would not be wise to talk about Politics *as they have been*. The whole surface of social life will be changed next autumn.

"Indicate the lines you want to follow, and I will do my best, but this feeling has halted what I wanted to say."

F. How right you are, Johannes. I, personally, think politics *as they were* are as dead as the dodo, and the outer shape is now showing up as Left and Right, to use a much overworked phrase.

Johannes' reply was somewhat startling in its radical outlook, even to me who is prepared for much shaking of foundations.

He said: "May I tell you what, roughly speaking, I believe the conditions will be after the war? I can see the broad outlines now, though the detail will not be worked out, even this time next year. It will mean a Council of three large Powers, who will be in a position to advise, and in a sense rule, the smaller nationalities. No absurdity such as the League of Nations will come into existence. Great Britain—that is, the Empire—will no longer be called an Empire, but, with America and Russia, it will be a ruling Federation."

(Mrs. Dowden, busy writing, indicated that Johannes was much excited to a degree which she had not experienced before.)

He continued quickly: "I did not bring in Russia before, but it seems that the spiritual value of the present war will raise the status of the whole nation. I, who have passed through all stages of existence, could not have imagined that any nation could rise *in a few days* and become *one spirit*. I have not seen this before. Woe to Hitler. The spirit will conquer and destroy matter. I am ready to predict that Russia will enter a new era of her existence *during* the present war. She will not be the Executioner, but the Just Judge, who will be held responsible for the extinction of Nazism; and she will not only be on an equal footing with Britain and America, but a step higher than either. Now, this will alter *all* values after the war. France will be a nation, but no longer a *great* nation. She has to pay for her absolute lack of unity. The small nations will probably be divided, according to localities, into groups, each preserving its own individuality, but being under the guidance and leadership of the Three Great Powers. There will no longer be small States with independent governments. These must be grouped to preserve their unity in case of future wars. Germany will be limited to her own boundaries. She will be given colonies, but not those she possessed before. There will be no Empires or Kings.

"Now, this is not to be immediate. There will be surprise in many quarters at the sudden cessation of the war. Hitler will fall from his pedestal with a crash, and even as it is his own military Command have no faith in him.<sup>1</sup>

"It will be four years before the world settles down to peace, but four years well spent. It is true that Britain will come out of the war with the deep gratitude of the other nations for the heroic stand she has taken. She will not have lost, but gained, by these terrible last two years!"

*F.* And do you still confirm, Johannes, my calculation of the period for Armistice—October?<sup>2</sup>

*J.* "Yes! But imagine the chaos there must be then! What I feel sure of is, that just before the conflict ends, America will get into the war, but only just before!"

*F.* Then, on the whole, it looks as if my manuscript, "Total World Union," is not predicting much too far ahead?

*J.* "I told you it anticipated, and so it does; but it will be most interesting and will be widely read. Although I have said all this, I do not mean that things will settle down easily or quickly. I believe eventually there will be even a greater sympathy between England and Russia than between England and America."

I interrupt: I hope this phrase will not be misunderstood as belittling our good relationship with U.S.A.!

*J.* "Oh, no! But I did not write it with a view to publication. I am, like many others on my side, so deeply concentrated on Russia and her struggle that I could not refrain from telling you what is so much in my mind. I leave this in your hands entirely. I merely outline what I see in the future, and I do *not* mean to be offensive to the public. However, I hope you understand that it is useful that you should know it.

"Now I want to clear up something which probably puzzles you. Why did I not say before that Russia would be one of the Trinity of Great Powers? I did *not* say so, because events such as the colossal war out there are shapeless in time when events are moving quickly. I would never make a statement unless I could at least distinguish a definite shape, which gave me the event as a Reality."

*F.* Well, Johannes. You may perhaps have followed the investigations which I and my fellow students have been making during the last few years. We have been fascinated to watch the Seven Year progress of the planet Uranus—the Revolutionary and the Awakener—through the sign Taurus—the sign of Finance—of worldly possessions and established materialism so often spoken of as "Vested Interests." We were not wrong in attaching such importance to it, evidently.

*J.* "I will lead you a step further. You are privileged to live on the edge of the New World Era. There have been two Trinities already, and now the third is at hand. The new Trinity will be symbolised by the Three Great Powers. It is a Trinity of the Spirit. Religion will be revolutionised, as will all else by the great war."

*F.* We figure also, of course, that the other great cyclic event, of Neptune in Virgo—soon to pass into Libra, the sign of Justice, will help to spiritualise the "Workers" and their leaders.

*J.* "Yes, and you will find again the war will bring to them a revelation. It will mean that they will realise that, outside their daily life, which has been hard, lie the greater realities. You will see an entire change in the Churches! They will be utilised by the workers for perhaps the first time."

*F.* Let us consider, please, some of the aspects of international politics. It seems

<sup>1</sup>Note this statement in 1941.

<sup>2</sup>Again this error on the part of both of us. It maybe that I misinterpreted Johannes, for I notice he said (above) four years from 1941.



certain that, if any kind of federation is to work, there are many aspects of life to be considered from a world basis, and not national. I mean such as finance, law, police, education, economics, and a host of other things. How will law and order be maintained?

J. "It will be maintained by armies. This may sound strange, but, as things move, you will find the status and position of the Army will change."

F. To one of Police?

J. "Precisely. The civil aspect of the Army will be much increased. The Army will act as the police do now, but with much extended powers."

F. It will be international, of course?

J. "Yes. Of course!"

F. Where will the Administrative Capital City be?

J. "I am afraid to name one just now, but I am almost certain it will be Paris; possibly further east, but I think not."

F. And what of finance, trade, transport, etc.?

J. "Of the things you mention, the most important to my mind are Police, and the treatment of criminals. Transport is also more important than you imagine. Trade—now on that subject I shall be inclined to be diffuse, and also on police questions; so you will have to cry *Halt* when necessary."

F. I must make a slight issue with you here, Johannes, on the matter of Transport and the importance I attach to it, for I have written elsewhere that Air Transport is *the* factor which is instrumental in enabling this world revolution, or, rather, evolution. It is so shrinking the dimensions of the Earth, as to render Frontiers practically extinct, except as purely administrative boundaries—like our County boundaries. It is making any form of isolation impossible.

J. "I said more important than *you* realise. I was not addressing you personally. You can take it that I meant more important than *is* realised; but you cannot attach too much importance to it, and great extensions are coming which in course of time will put the train entirely in the background, though it will not become obsolete for a long time."

F. Yes, Johannes. That is easy to see even from here; for the process has started, and subjectively or astrologically it is very clearly indicated by the entry—in August—of the Uranian planet, "the Revolutionary," into the sign of Gemini. We know this sign as, amongst other correlated things, the symbol of restless energy, of movement and travel. In history it represents the Nomad Age. Therefore, subjectively we cannot avoid the influence, and will react objectively by a super restlessness. As it is also the symbol of the sympathetic nervous system in the human body, I would warn the Medical profession to prepare for greatly increased attention to that aspect. They will, of course, blame it on to the war, which will be objectively reasonable, but it arises as we know from even deeper sources. However, I must not digress, and will return, please, to the problem—the international problem of Police.

J. "It is a very important question, but it will become different from its present aspect. I will only speak now of the treatment of criminals. There is no line in which waste is so stupid, and even evil, as in the present system of prison life. Russia thirty years ago was above you in the treatment of prisoners."

(Note. I doubt if this is correct with regard to political prisoners.)

J. "I should like to speak of crime as *disease*, which it is, and show that, by distinguishing the diseased persons in early life, it could be eliminated almost entirely, and in adults, when it is there, it should be treated medically. This I consider a most important point."

F. I don't suppose anyone here will disagree with you on that point, Johannes. You must, of course, be aware that our Psychiatrists and Alienists have, as they say, "the matter in hand"; but so far in a very minor way, and from their own point of view, not necessarily ours. But this is dealing with individuals. We must also be concerned with restless and warlike Tribes, to say nothing of Nations.

J. "Again, they, as groups, can be *tamed*. I use the word advisedly. One of the changes in the world will be that psychology will become much more prominent as medication, but a much more precise and practical estimate of the subconscious will be arrived at. The word 'glib' applies to *all* estimates of the subconscious. Your own school of metaphysics should deal with this!"

Here the interview ended for the day. The last remark was particularly gratifying to me, for I have always contended that the world of Psychological research was already missing the bus in many essential and basically fundamental ways.

It would appear that Professor Jung has a far deeper conception of the truth than most others. I fancy he is loth to admit it, but is actually a student of Astrology. Consciously or unconsciously, he has certainly contacted the science, and has gained in stature thereby.

I have often heard the statement that the Behaviour Pattern of a child is formed at the age of five years. It is a misstatement, for it is actually present in the foetus, and even, potentially, at the moment of conception. It must be realised that the birth of a child or the birth of a nation is *not* an accident.

I wonder at what age they would suggest the Behaviour Pattern of a Nation is formed, for the Germanic race has been consistently dynamic, egocentric and warlike for thousands of years. It is an interesting subject, for Germany, it is said, is motivated by the planet Mars—the martial ray and symbolised in the sign Aries, the Ram. Hence their emphasis upon the Aryan race. The Mars ray is dynamic energy, crystallised materially so to speak in the metal iron. Hence, presumably, the German sentiment of "Blood and Iron." We have suffered in the past by not fully recognising this. Certainly it must be borne in mind in the future. But dynamic energy even in nations is most useful if curbed and properly directed. But I wonder how a whole nation can be treated for schizophrenia.

## CHAPTER II

### A MAN OF 200 B.C. COMPARES HITLER AND STALIN, 'CHURCHILL AND ROOSEVELT

July 14

ON this occasion I had quite a battery of questions to put to Johannes, with a special one about the future rôle of China in the new Era, but he brushed them all aside with the remark:

"You would wish me to speak a little about the progress of the war."

(The reader may remember that this was the period of the great panzer attack on Russia, when the situation, regarded from the angle of many tacticians, was extremely critical. I was, therefore, very anxious to have inside news, and willingly postponed my questions.)

"I was excited the last time I spoke of Russia. Aspects were most surprising seen from this side. I was inclined to offer you a comparison between Stalin and Hitler

"In our investigations of the human mind as seen from our world, we find strange qualities unsuspected by those on the Earth planet, which can account for upheavals, wars, or salvation for a nation. To-day I should like to describe two minds as seen from our side, and to explain how much voluntary action there is for each, and how much of what they do is involuntary. It is common to speak of our enemies as *evil*. That is the view taken by crude and unthinking minds. That is how Hitler is regarded at present by most nations. He is a very different proposition as seen from our side. Here is a man whose stars threw him into the world with vast disadvantages, with overwhelming ambition sweltering in his soul, and with an infinite capacity for receiving influences and suggestions from our side. He has never had what is called balance. He cannot calculate, weigh or measure. He, from his very early childhood, opened his mind to any influences from our side who would use him. He prayed for inspiration. Those who call can almost always find an answer, and the answer came to Hitler.<sup>1</sup> He is, as I said, open naturally to influences from us, and, in his case, was found to be so facile for use, so ready to welcome sudden impulse, so utterly unable to calculate the effect of his actions that he proves to be an extremely dangerous instrument even for the evil forces to use. The beneficent influences would reject him, because of his inability to calculate cause and effect. Now, ambition, if rooted deeply in the soul of a human being, can be either an impulse for good or bad results. In Hitler's case, those who used this quality could turn it to the most dangerous purposes, and they, having found an almost perfect medium for what they hoped to do, did not scruple to use him. He *might* have been turned in another direction and have been a benefactor for mankind, though not in the highest sense. There was no nobility of character because there was no unselfish impulse. All was centred in making *Hitler* a figure in History. At first the evil influences used him in small numbers. It was an experiment, for at all times his want of balance might endanger even an evil cause. He continued to be used after the last war, and, having discovered that his mind could be centred in one channel and closed to all others, those over here who desire destruction, death and misery prepared another war through this super-medium.

"And now, do not imagine that Hitler has been misguided! No! He has followed the line that was laid down for him when he was born, and has done his work through Passivity. What appears as Hysteria and Insanity is merely a manifestation of the forces behind him. Personally he is passive, and is only interested in his own notoriety. He is a super-case of a medium giving himself entirely to the unseen forces, and as a man he is practical, unscrupulous in using human beings, very uneducated in thinking processes, and only a serious menace in this way—that he lays himself open to the unseen and invites what he believes will make him a Conqueror.<sup>2</sup>

"Now, Hitler, as he appears to-day, is infinitely cruel and infinitely evil. When he is unrolled from these unseen forces which have been so closely knit with his

<sup>1</sup>Is this not an exposé of Hitler's now-famous "intuition"? (F.)

<sup>2</sup> Please note that this was written by Johannes in 1941. Appended is an extract from the *Daily Express* of July 21, 1944, quoted from *Is To-morrow Hitler's?*:

QUESTION: *Do the Germans really think Hitler is God?*

ANSWER: I truly think they do. I visited Dr. Carl G. Jung, the great Swiss psychiatrist, at his home in Zurich in October, 1938. I had come directly from Prague, where I saw the death of Czechoslovakia.

Dr. Jung gravely answered: "Yes, it seems that the German people are now convinced they have found their Messiah.

"With Hitler you do not feel that you are with a man. You are with a medicine man, a form of spiritual vessel, a demi-deity, or, even better, a myth."

fate, the real Hitler will be seen as a rather insignificant creature, with an egotism which is colossal. He must *not* be regarded as a mighty conqueror. He built up a mighty army through his friends on our side. He used it under their direction, and they bid him fall on the weak and avoid the strong. Hitler did not suspect Stalin of being a man who at least equalled him in capacity for building an army, and with an entirely different purpose.

"When a time came to decide what next, Hitler shook himself free for the first time from the unseen. He looked at the practical side of the next move. Britain was armed, and the sea, of which Hitler is afraid (it is a natural fear given him by his planets). He *feared* the attack on Britain, so he turned eastward, and, believing that Stalin was an inferior mind who would never carry through a defence on the scale necessary, he attacked with all his strength.

"*It is the awakening!* Not only Hitler's—he is awake already—but of all those Germans who in a lesser degree were caught in the net of the unseen powers. They are all awakening as from a dream which was terrible, and which they cannot now remember in detail. And now they are alone, stripped, and each day will see their armies conquered until the rout is complete."

After such a long and interesting episode, we were glad to pause for a little interval, but, before inviting the pen portrait of Stalin, I felt that we might know just how the rout would start. I asked Johannes just how it would happen.

J. "They will be conquered by two things. One—the terror of the bayonet. (Already it has terrified them.) The other—failure to break through; for heretofore, when they broke the line, the line *was* broken, but now it mends itself at once!"

F. In view of various rumours I had heard, I wondered if the British would invade the Continent.

J. "It is likely, and *not* desirable as things are just now. It is probable, though not certain, that before the Germans smash themselves we shall invade through Belgium. It is not necessary to do this, but it is a weapon in our hands, and, *if* our invasion could reach German territory, the result would be revolution.

"And now I will try to give you a very different personality, whose position in the world is *very* different from Hitler's. STALIN's part in the world revolution is *not* based on his notoriety. Other faults are there, but not the colossal egotism which has been Hitler's undoing. Joseph Stalin is *not* a super-medium. In fact, he has a great contempt for those who believe in the Unseen and who depend on it. He has never depended on anything which cannot be listed and which is not obvious. He began life in contact with great privation and difficulties, and in the early years had no notion of being a *Leader*. His ideas were largely based on the acquisition of what he lacked, through unlawful means, for he was never a scrupulous man. He is, shall we say, crafty and careful. He is *not* dishonest, though in his early years he could not divide the just from the unjust.

"It was a strange revelation to Stalin to find that he became gradually a 'Person' whose voice would be listened to. At first, the sense of responsibility this entailed distressed him. Many times he had the impulse of a wild animal to escape.

"He has assumed the mantle of leadership because he has seen so much, especially in Lenin, which did *not* appeal to his reason, and which he was convinced was dangerous for Russia.

"In the beginning he was *not* a Patriot. He was almost indifferent to nationality; but in Stalin there was also an awakening. As a young man sows his wild oats, so Stalin; but when he became aware that it was possible to influence others, he

rejected his gangster impulses; but in him at all times there is the seed of a brigand.

"Now, for many years past he has deliberately cultivated a love of country. It is too much an *ideal* for him to feel it emotionally, but, practically, he has a great desire that Russia should take a more honourable place in the assembly of nations. He is very unscrupulous in most things—has little regard for human life, but has not any of Hitler's sadistic instincts.

"He does *not* enjoy the sight of suffering, though he would willingly give the order that others should suffer if he considered it advisable, and would turn his head away and forget."

F. This is all very interesting, Johannes. And is he, I wonder, surrounded by the right advisers?

J. "He is very independent of other people's opinions, and is not deeply influenced by anyone. He regards his circle as pieces on a chess-board, which *He* moves this way and that. This man has never tried to be a dictator. He has been pushed into that position through his practical ability.

"I will speak now of his relation with Hitler in the past. Stalin realised that *Time* must be gained if Russia had at any time to go to war. He also realised that war was probable in Europe, but *not*, he hoped, inside the borders of Russia. He would willingly have allied himself with Britain, for, strangely enough, Britain's orderliness appeals to him in contrast with the ragged lines of Russia.

"The difficulties which arose turned him against the English though inwardly he always will and has admired them. In 1939, when he made the pact with Germany, he was doubtful of the wisdom of the step. He has a profound contempt for Hitler, whom he regards as an arrogant lunatic.

"He was not contemplating more than preservation of peace with Germany when he made that pact. It was *one* step in that direction. For then he realised fully that war was about to break out. Since then he has been in the position of a cat watching the antics of a mouse which he intends to catch.

"Great hostility to Hitler was in his mind from the beginning, and ever present was the probability that Hitler, being what he was, would turn greedily to the Ukraine and break the bond.

"Stalin watched, and so Stalin was ready! Not for the blitz attack as it occurred, but he was piling up defences and equipment, and was in no way unprepared for the visit of his friend!

"And now Hitler is against a heavy line that he cannot break. It is not a *Blitzkrieg*—that is, not in Stalin's line. It is a Nation acting as One, and deadly determined to break the German power.

"Please note that 'invades' is not the word to use. Stalin wants to *crush* Germany, and he will do it. For, in this man who is a mixture of brutality and faith there is power and determination. He will never call on the Unseen to help him, but he will have help from them without a call. Already he has welded the nation into *One*; parties are gone; they are Russians and Russia.

"He is now acting under influences from us, but he is totally unconscious of it. The feeling this war has awakened in him is Patriotism in the best sense, and out of it will rise a Russia which will be spiritualised through suffering. He is not in Hitler's position—an enemy of religion. He has no religious ideals himself, but he respects them in others."

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There are definitely two ways of looking at this world evolution, now in rapid progress. The Objective way, and the Subjective way. The latter is of far greater

use in gaining a sense of values; for by it we can clearly see that the war and its even greater concomitants were as inevitable as the moth emerging from the chrysalis. However, that is not the view point of the man in the street, who is concerned only with events and phenomena—we might almost say—headlines!

Objectively, then, the war is managed, run by and eventually won and lost by persons, by leaders of great stature and erudition. It is of interest, however, to both points of view—the subjective as well as objective—to obtain an insight into some of these characters who hold the stage. Whether we regard them as instruments of fate or as the arbiters of fate is a personal matter.

Johannes was good enough to give a clear picture of the two European Dictators who matter, and I followed his lead with a request for an outline of the other two personalities who loom so largely on our horizon. They are, of course, Winston Churchill and Franklin D. Rooseveltd. (Johannes persists in spelling the latter name with a *d*—the Dutch way.)

Before obtaining these, however, I felt there was a most important point to clear up for the sake of a better picture of the post-war situation. This then was my question:

It seems likely that China will have, or is having, a regeneration also. Why have you left her out of the picture, and can you tell us her place in the future?

J. "It is difficult to explain China's position. She is not one of the Three, but in herself and by herself she is on a level with any of them. In fact, higher spiritually than any other country on the globe. Her position with regard to the other countries is that of a relative, older and entirely independent, but a friend. And no matter how she is persecuted, China will always be a great Power; for she has not only Faith, but Wisdom, and a faculty for dealing with practical affairs. What is hers above all else is a sense of beauty, and the value of beauty. This she possesses more definitely than any other country. She combines the sense of form and colour with her religious convictions. *Here* she is apart from all others, and in this her strength lies. Her position must, and always will be, isolated: but Japan cannot and will not conquer her. She may be wounded, but she lives and will live in the spiritual strength."

F. Thank you, Johannes. That is a delightful statement. I think most of us, even we who have not been there, have at least a sneaking regard or an affection for China. Many of us were distressed at the closing of the Burma Road, and delighted at its re-opening for help to China.

And now, please could you give us a glimpse of our own hero, Churchill, the magnificent?

J. "Yes. He is a very amazing phenomenon. This man has energy which might easily be divided among six, and make each an active and strong man. He is *not* ambitious! That has been a saving grace with him. He never wanted to be at the head of affairs, or take the helm, but, if he was needed, he was willing. There is *no* quality in Churchill which could lead him to defeat. He has a fine brain, which sees things, not in detail, but in the round. He has great human sympathy, but he would never allow this to lead him into weakness. He is built for the position he fills, as a great battleship is built for the sea! One of the secrets of his success is that he can be hot-headed, full of zeal and enthusiasm, and, at the same time, never lose his balance in the least. If he hates, he hates with the whole of his soul. If he loves, he loves well, but he throws more energy into hate than love. He is a magnificent instrument for the work he has been called to do. Yet no one must believe that he would have done the work Chamberlain did, better than Chamberlain. That man has been misunderstood. He was not a man of action, but he was so deeply impressed by the discovery of the mistakes of those who preceded

him that he made it his task to shelter and protect England until she could grow to a stature which would permit her to conquer in a war. This Churchill would not have done so well. He is inclined to take risks, though he knows they *are* risks. *Now* he is on the rise of the tide, and he will make the victory as complete as it can possibly be."

F. You surprise me a little by saying he is not ambitious. What would you call it? Adventurous?

J. "Yes, certainly! I have just said he enjoyed taking risks, knowing they *were* risks. His hatred for Hitler and his circle is largely bred of this—that Churchill *loves* adventure, which means the taking of risks, knowing their danger, but nothing is more repugnant to him than what seems outwardly to be adventure, wearing the guise of adventure, but inwardly being a personal calculation for personal gain. That is why he hates the Nazis so deeply!"

I am glad to record that I have been a Churchill fan through all these years since the Dardanelles affair—the most brilliant conception of strategy, standing out like a monument in a welter of mediocrity—and smothered by it. How appropriately we could salaam to him as a "Twice-born," for he has twice been our salvation in a historic quarter of a century.

Speaking of another a few pages back, Johannes said: "I will now try to give you a very different personality." He is about to do so again. This time a great man from the West, Franklin D., as he is affectionately referred to by not a few over here.

J. "I must draw a deep line between Churchill and the President! They are on a different scale, and are not of the same spiritual family! This man who rules America is a most intricate personality. Here again there cannot be said to be ambition, but there *is* a desire to *lead*. This is entirely different from ambition. There is a sense of power in the President which leads him to believe he can be of great use to mankind. Observe, I say 'mankind,' not 'America,' for his sympathies are widespread, and, all through the struggle he has had with his people, there has been a desire to be *part* of the war and help to set the tottering edifice of the earth right. He is a calm spirit! Nothing would drive him into a frenzy! He is there to lead, and he will rule justly, and never forget he *is* a ruler.

"He has had to conquer physical infirmity, and has done so with a sense of submission to Fate, and at the same time a determination never to allow the body to discourage or depress him. He is a most spiritual man in the best sense of the word. Ready to use the powers that are his to the utmost, but not anxious to impress the public except where impressions are useful. He is affectionate, and has a genuine love for the human race. He is not fond of adventure, as Churchill is, but he would not shirk risks if he felt they might set things in the right direction. In fact, this man is on as high a level as any statesman can be; less trammelled by the necessity to trim and be false than any of his fellows. You may be sure that, when the history of the war is written, the figure that will be most prominent and interesting, will be Mr. Roosevelt's."

These, then, are some of the men in whose hands the destinies of the whole of mankind appear to rest! Probably long before this book appears in public one of those four will have left the stage, like the villain of the melodrama, with the hisses and catcalls of the gallery ringing in his ears.

But there are still many, far too many, who even now have not realised fully the magnitude of the event—this Birth of Civilisation now in progress. Too much

cannot be said in order to awaken the mass mind to the vastness of the changes indicated; for the greatest distress will be experienced by those who lack a faculty for adaptation in personal, national and international outlook.

## CHAPTER III

## INDIA

July 26, at Chinnor, Oxon.

J. "THE atmosphere of this house is perfectly familiar to me, and very favourable for our work. There is a sense of retirement and seclusion here which makes it easier for me to speak clearly.

"Let us do this work in sections, never stretching time too far. Before we finish this subject, I should like to reply to a question which I know has been so much in your mind. I refer to what I said about Russia. Please note carefully what I tell you. I read the stars, as you do, and I can make the same statements as you, but, when the disturbance of the world is as vast as it is in Russia at present, I *dare* not give you details. I will give you the final issue, and, if you prefer it, I will give you conclusions which can still be influenced by human beings. As I told you, broad lines of Fate are laid down, but modifications of these can be made through the human will and emotions. In this book I will only tell you what I know to be true. I will not speak of problematical events, but will do all that is possible to make the causes of these modifications clear. Mistakes are made through Psychic communication, often by a too certain statement of uncertain details which do not alter the eventual issue, but may misjudge progress continually."

F. Yes, certainly. I understand and appreciate that naturally Planetary Forces must come into alignment, *as causes*, long before the event shapes as a phenomenon. I put it, that they are the harbingers of Destiny—the details being filled in by human will?

J. "Yes, surely. There can be no argument about that, but you can understand that *there is no certain way of judging moving events: the result of movement, yes, but the method of arrival at certain points, no!*"

F. To resume the international thread. When Germany collapses, I take it there will not be an easy submission by small and large nations to the domination of the ruling Trinity, even for their mutual good?

J. "There comes the really desperate struggle—one of ideas, of wills, but, above all, of fallen pride. The Trinity will be powerful, but will need all their wisdom to even out the world emotion. Here again I must refer to the President of the United States. He will not appear to be the Pivot on which this great upheaval will work, but in reality he is.

"It is *certain* that it will take some years to smooth down the difficulties which have to be dealt with; the greatest of which will rest upon nationality and national feeling. *There* there will arise the question of ruling the smaller nations, combining them, and yet not outraging their feeling for the Home, the Family and the Nation. This is the real task. It is not easy to imbue the human mind with the idea of the Greater Family of World ideals, with the removal of boundaries and natural limitations.

"On this sense of common humanity, all hopes of peace rest, and *until that idea takes root in Europe*, peace will be impossible.

"There must be no question of separate Balkan States, where a few yards drawn out arbitrarily creates a nation, separate from its neighbours. Norway and Sweden must combine; Denmark and Belgium and Holland must be shown the tragedy



of their failure to combine even in the face of an enemy in whose vocabulary, they just have fully understood, the word 'friendship' did not exist."

F. It would be hard to imagine anyone so blind now, after this experience, as not to see the truth in that. I often think that civilisation is like a convoy which can only travel at the speed of the slowest—in this case, not ships, but nations. The laggards will be, and are being, speeded up at much distress to themselves. In fact, one might be tempted, perhaps quite unfairly, to measure national spiritual position at this time by the distress now being experienced by them. All the dark spots are being opened up in turn, and a large measure of enlightenment let in (this does not, of course, exclude ourselves) in order that Civilisation may take this great step forward which Destiny has dictated, and which is *due now*. In other words, this world upheaval is the clearance from the stage of the setting of the last act and the setting up of the scenery for the next!

J. "Let us define the word 'Civilisation.' In using it, you mean not only what might be called the preservation of Peace. You mean what is the outgrowth of Peace; an approach to the world of the Spirit; a preservation of beauty not only outwardly but inwardly, no longer in the limited sense that is accepted by conventional religions, but a human sense of Peace on Earth, Goodwill to man."

F. Johannes, I feel humble in your presence. You read my heart as you read my brain!

J. "Now, may I define Emotion. I should find it difficult to put into a single word what emotion involves. Let us examine it. It is beauty, whether it works for good or evil, for emotion is Life. A mind which is unemotional is a mere machine. Unless emotion touches it, enters into it and pours life into it, it is a dead thing! The word has been misunderstood and misused. All emotions are of value, even anger and resentment; for, as this war is a ship which is carrying us to a new and better country, so emotion means *Life*, means movement, means progress. Because of emotion the great Penitents of the world have gained through their sins!"

F. We might almost say—the idea suggested in your last remark—that the coming act is the drama of the Clash of Emotions, an act of realisation, of self-realisation. This is borne out clearly from another angle, for the Astrological formula now ruling is Pisces-Virgo, which, as I said earlier, is Psyche and Analysis, respectively. Analysis of the Psyche, or emotions, is that sometimes painful act of looking into the mirror!

J. "The world signs are, as you say, analysis and Psyche, but observe that the actual result of astrological rulings does not materialise at the moment the sign appears. It takes time to manifest. You would not quarrel with me in this statement."

F. Quite so; and now please, Johannes, how do you suppose nations will be made to realise their *complete, absolute and organic inter-dependence* sufficiently for the new political organism, the New Civilisation?

J. "In replying, let me emphasise again that no nation can, or should be robbed of a desire for Individuality. You could not accomplish the desired result by robbing them of a sense of ownership in a country or its characteristics, and *it must be fully understood* what must be preached and taught is that for the security of Peace, boundaries must be considered merely as symbols. Nations must be ready to mould themselves into a single body of defence if necessary. In treating of post-war problems, there *must* be an arrangement resting on *defence* at first and for some time to come. The feeling of fear will have to be dealt with, and used as an argument. It cannot rest upon an appeal to the highest that is man at first. That will come later. In the beginning, the practical side of combination and amalgamation must be stressed."

F. Have you anything more to say of topical interest before we pass on to the subject of Religion? Can you, for instance, give me something on that great country in which I am so much interested—India, and perhaps Japan?

J. "There is a point I must raise first. I have not touched on the subject of Government. Now, the political side of post-war problems must be grounded on a very different foundation from what has been heretofore. I am about to suggest the impossible, but it may be an ideal for the selection of men in important positions.

"The selection at present, even in England, rests on elections and political tub-thumping. That is not the way to find the right person; but as many evils must continue it cannot be dealt with at once. The point I wish to stress is that at this moment officials are not selected for their ability to deal with positions. They are selected for convenience only.

"In the more civilised world there should be a Committee of Psychological opinion, which would be, in a sense, a committee for examination, and the suitability of the mind of the candidate for the job. You probably have no idea how the *lack of selection* has accounted for colossal mistakes."

F. That remark, by inference, leads me straight back to my last question—India.

J. "Yes. I will take India first. We all feel (and when I say *we*, I mean those who use their mental process) we all know that England's Empire in India was only a stepping-stone to the unification of that great country.

"Unification has scarcely begun to grow. After the war there must be great changes in India. A much greater effort to understand the different sections of population, and, *when it is arrived at*, an effort to find points of unity. It is *all important* that the English and the Hindoo potentates should unite much more closely. The Hindoo is more likely to understand and advise wisely than any other section. *But* the mind of the Hindoo will not open itself to us unless barriers are removed.

"The Empire in India has made desperate mistakes, and so far has not been ready to acknowledge any of them."

F. Frankly, I had thought that the Buddhist philosophy and mind was an easier approach for the European; although I know Buddhism is somewhat scarce in India now.

J. "Yes. I assent completely, but I am not considering the West at the moment. The point is—which body of persons is most likely to unify and have patience to unify the other peoples of India. I say the Hindoos are much more serviceable as a welding force than any of the others. *Of course, we*, the British Empire, will eventually have to let go completely."

F. And what of the enormous Moslem population?

J. "They are most important, of course, in India. I should compare the Hindoos to the mental understanding of India, the Parsees to the body of India, for in all practical matters they excel the other peoples. The Moslems have, to my mind, the most receptive minds. They are, as you say, in the position of children ready to receive new ideas, too quick in grasping them and slow in digestion. Here again is a Trinity. I look on the Hindoo as the *welding* force, and eventually there will be good understanding, and a power to collaborate."

F. Thank you. And now Japan, who has entirely lost our esteem by her behaviour. Only yesterday, our former ally landed troops in Indo-China, as a sinister threat.

J. "Japan's real attitude is as follows:

"A deep desire to be on the winning side, and now they are pretty well convinced

that Britain will win; but on their rear is Hitler's boot. They are not anxious for war on a large scale, and are fairly tired by what has happened in China. They have little or no idea of what honour means. They will be ready to reject Hitler in a moment, if they feel the Axis wobbling. Their future policy is to *watch*; to do nothing violent. Not to disturb Germany on one hand, and to keep out of action with America. The last move was in reply to pressure. They will not do anything violent or very aggressive."<sup>1</sup>

(Ye Gods! how wrong we were, but please refer to p. 65, para. 1.)

F. I personally think that the Japanese invasion of China will have had its beneficial aspect, by stimulating it from something like inertia towards a revival of its ancient greatness!

J. "Yes. You are right. There is already a change in Chinese policy. There has been a good deal of lethargy in China lately, now, a sense of relief."

F. Why relief?

J. "Because Japan's interests *will be diverted elsewhere*.<sup>2</sup> They think Japan is in a most difficult position, as the policy of 'wait and see' is not a strong one."

F. I see. And now, will all these countries come to see reason?

J. "To a certain extent, *yes*; but the memory of Germany will help."

F. I should like to switch here a little, and ask you if you agree with me that the Battle of Crete, now called a disaster, will go into history as one of our greatest victories?

J. "Oh, yes. I agree with you. It was an heroic deed. History will show that it was a slowing down of Hitler's entire effort. The strength of the defence of Crete was most discouraging to German morale."

F. Can he use Crete, or Syria, in trying to turn the Russian flank?

J. "No. After the Russian campaign is over, Hitler will return broken; with broken forces, a straggling, starved and dejected Army."

F. And all this by September or October?

J. "Yes! Look at the picture. Germany has to slow down. Supplies are not reaching the Army. There is great discontent and efforts at mutiny already. If the weather becomes suddenly colder—an early winter—Germany will be faced with an insoluble problem, a discontented Army, and at home manufacture damaged to an extent which you cannot now calculate."

F. I have another pressing question which I feel I must ask. I note that the planet Uranus (once again "The Awakener") in August this year passes into Gemini, the symbol of America's ruling destiny. It stays there, of course, for a sojourn of seven years. How do you say America will react to its spiritualising influence?

J. "That question is answered by two words. The President! I told you he is destined to be the outstanding figure of the world revolution. He will, through his personal influence, be a great fortress for America, spiritually. Later developments will show that his influence as a personality is even greater than his influence politically. Through him, America's regeneration will come, and he will live to see a change in his own country which will surprise the world. It will be partly through a sense of responsibility in the Trinity that this will come about."

F. Do you mean this will apply to the American public individually?

<sup>1</sup> In the light of later happenings, it appears that Hitler's boot was more powerful than Johannes estimated, or the bait too tempting.

<sup>2</sup> The italics are mine. This was some time before Japan seized an opportunity for treachery against U.S.A. Johannes' prophecy was startlingly fulfilled.

J. "Yes. Through the example of the man who leads them. America will still be a young country after the war, but it will have matured considerably. It will be ready to receive, which up to the present time it has not. The desire to *borrow* from older nations will be gone, and in its place there will be a determination to work out of itself, to grow and expand.

"The planetary aspect to which you refer will 'coincide' with a very important move on America's part. I mean the consent of the nation as a whole to take part in the war. The whole effort which has been made so far has been through the President, but now, as the stars rule the destiny of the country, the whole human population will unify, and *the ruling planets will give it the power to unify its resolution*. The events will have a very definite influence on Hitler, whose fears as it is are almost overwhelming, but he will be reduced to despair when America resolves to fight."<sup>1</sup>

[F. I do not quite understand your use of the phrase, "borrow and receive."

J. "I see that I expressed this vaguely. I mean that, so far America has not depended on herself, though she believes she has. She is still envious of the historical possessions of other nations, and borrows in order to give herself the air of antiquity, but now she will cast off these follies, and be content to make her own history in every way, but to receive *mentally* from other countries."

F. I see something of what you mean, but not all. However, let that pass. And, lastly, an astrological question. I have always contended that symbolically England's destiny is the sign Taurus. This is against all authority, but I am sure I am right. It has its place here because "The Awakener" is now [1941] leaving our symbol for that of America, indicating that America will now take the strain from us.

J. "Yes, definitely! It is an absurd idea that England is under the sign Aries, as they say. The character of England is expressed by Taurus, and it fits in with her history. You need not argue about that, but retain your own decision, which is correct.

"America, when she enters the contest, will lighten all the burdens that England has had to bear. She will, in fact, be the most important factor in ending the war. You see that from August 21 the destinies of America, England and Russia are taking on the victorious aspect, while Hitler and Germany are crumbling. That crumbling has begun already. Trace the astrological aspects of Germany from May 23 onwards. You will see that thumbs have turned down for her since then."

F. I should like to ask you if you are checking your astrological conclusions by any other means, impossible to us here?

J. "To a certain extent, *yes*. You know that planetary aspects are absolutely definite in the information they give us, but '*as man has to a certain extent the power to influence his life, so, in a world event such as this, the turns of the war are influenced, to a point, by combinations of persons, by individuals, by passions and emotions.*' I should like to talk to you on another occasion of the powers which emotions and passions have in their influence on human destiny, on the destinies of nations, and on the turning of conflicts."

And now we must leave the subject of International Politics. Very much more could be said, and that which has been dealt with may have been interspersed with diversions. The intention was, I believe, in the minds of all three of us to lend a little colour and life to an otherwise ponderous subject.

And now, according to plan, we must turn our minds to another vast and fascinating subject, as forecast in the early part of the book—Religion and Philosophy.

Here we could amble and browse for a lifetime, but I humbly believe that mankind is desperately anxious to regain his beliefs, which have been so sorely strained by recent events.

I would, if I could, attempt to show that the process, though painful, has been in the nature of a Godsend to man—a violent tilling of the cultural soil for a new sowing, or, if it suits better, a purging by fire, a distillation from the dross of materialism, one of Nature's processes of spiritual alchemy.

Such was my aim originally, and now I have the powerful help of Johannes, who brings a clean and refreshing point of view rarely vouchsafed in these exciting times.

With regard to the forecasting of events, one can realise that publication will lag behind the actual events, and for this reason I must point out that even now, as I write up these records (July 30, 1941), the Germans are battering at the Russian line and claiming fabulous successes, but all of this story was written according to the appended dates, and the events were, and still are, in the womb of time and taking shape now for their birth into the phenomenal or objective world.

I hope to avoid the smugness of "I told you so" in the future months, but for scientific purposes must insist upon recalling and recording contemporary facts. Neither Johannes, Mrs. Dowden, nor myself are in a mood to "wangle" or dodge the issue, for we believe we have more important work to do. But why should I try to forestall the sceptics. He that hath eyes to see, let him see—that there is law and order, rhyme and reason, in the Cosmos.

## PART V

### CHAPTER I

#### RELIGION AND PHILOSOPHY

I FEEL quite satisfied that the juxtaposition of this and the previous subject is appropriate, because, without a broad understanding of the modern aspect of philosophy, the great Readjustment politically cannot take place.

F. In approaching this vast subject, let me put it to you, Johannes, in my personal epitomisation, as *God-man relationship*! While in a way it is eternal, its superficial aspects change eternally, and take the form of rituals and beliefs suitable to the particular period of evolutionary progress.

J. "You are on the right track in that definition, but I must make some comments. It is not exactly God-man relationship. Religion, as I view it, is much more than that. It is the lever which raises man from materialism to spirituality. The term 'God' must be used with great caution in the book, and must be defined. It is very misleading for readers of such a book to regard God as a Personality. I should like to show in what I say about religion that God cannot and must not be regarded as a Ruler, as an Individual, or as a Person. God is *all* that *Is*. He is the 'All Becoming', who lives in what is visible to *us*, what is visible to *you*, in what is above, below and around you.

"I must emphasise this. The religion that gives God a personality or personalities is most misleading. To obey a Ruler is not at all the same thing as to feel and understand a *Mystery*. That is the true aspect of God."

F. May I observe that it is an astounding revelation to many that Evolution is governed by Cosmic Cycles—by vast organised forces outside the control of man, and that the Form of the response of humanity is periodically changed in sympathy—entirely by Psychological processes; that all the great religions and philosophies are perfect responses to the prevailing Cosmic influences; that there is every evidence that each Great Teacher designs his Message to guide man's response toward the necessary awareness *of that period*?

J. "Yes. My reply is: Yes, most certainly; but we are now speaking of religion as a road leading towards what is unknown, but what is the true reality. All religions at all times are roads towards a goal. They are more or less straight in their approach, and, as the approaches to truth are manifold, so the outward aspects of religion change and lead us by routes, decided by astrological (or Cyclic) aspects, towards the same destination.

"A nation needs religion to steady its morale. A religion which is narrow does not further that purpose. A religion which excludes other religions is almost meretricious.

"The true religion is a Search, with great humility, for Truth, for the discovery of the clue to the Mystery that surrounds the Universe. So far, each religion that has appeared has held within it a certain aspect of the truth, but *not one* has given the Truth as a whole!

"If you allow me, I should like to say a little of the Figure of Christ. He is one of the symbols which might be described as a key to the solution of the Mystery,

but, as you know, after He passed out of the Earth sphere, his teachings were forgotten and perverted. Now you must bear in mind that, when Christ appeared and first realised His Mission, He was *not* aware that He was not the Son of a personal God. When He speaks of the Father, He speaks of Him as actually His Father, a God who, though unseen, was to Him a complete reality.

"Christ was in all things a *Strong Man*, not the effeminate Christ who is usually represented, but a Man strong in the body, strong mentally, and strong morally, with a certain ruthlessness against all that He thought *False*. That word summed up for Him what is usually called wickedness.

"I want to make it clear that He was not what He is represented, and that the Christian religion, as it is now, gives no true picture of the possibilities!"

F. Yes. That is my opinion too, but I could not have expressed it as you do, Johannes. Is it not significant that His birth marked the exact coincidence of at least three cosmic periods in Major Cycles? It is clear astrologically that it ushered in the period of Universalisation, starting with the growth of "Awareness of the Psyche"—that emotional expression of men known as compassion (charity, as expressed by St. Paul).

J. "Look at the aspects of His birth, and you will see that He marked a rebirth for the world, but a rebirth very different from what is coming now."

F. Why, yes, of course. That period was the beginning of the growth of Universal Conscience. The present situation is the beginning of the period of universal mind growth, which will culminate in the faculty of altruism—as yet an almost impossible faculty for the human—and its seed could only be planted in a soil prepared by the preceding condition of "compassion." This subject is greatly enlarged upon, as you know, in my manuscript, "The Celestial Clock."

J. "My comments on what you suggest are these:

"Universalism. Yes, certainly. Christ ushered in the idea, and, in spite of great obstructive opposition on all sides, the idea was accepted. If you can peel off the strife, cruelty and persecution that became apparently the result of Christianity, you will see that for the first time idealism, cleared of superstition, appeared in the world.

"Do not accept the teaching of the *Church*, but turn to the words, scattered and few, which are preserved in the Gospels. You see that a mind as clear as the Greek mentality was at work, with a full knowledge of the falsity and evil that is in man. You see strength and firm rejection of evil, and you see through His faith in His Father, as a symbol, the opening up of new knowledge, of new *values*.

"That is the most important point in His teaching. New values were given to Morals as they existed then, to the human relationship inside the family. He was the first to show that true relationship only existed through the spirit.

"I now want to speak of religion in a general sense, and its relationship to philosophy. I think perhaps philosophy must be defined. It is a term used far too loosely, and in this book I hope to have no misunderstandings.

"Philosophy, as I define it here, is the comment on Belief and the analysis of what is *known* to living human beings in comparison with that which is *believed*. Note that faith and belief are very different things. Faith is unquestioning belief. Belief is faith in what is founded on proof.

F. Yes. But is not *Faith* founded upon proof by personal revelation, which may not be materialistic?

J. "In a sense it is. Often the revelation may be arrived at by proxy, and the word 'proof' may not be required individually, but will be accepted by others. If you consider faith in the Sacrament of Christ, you will see that Faith in this ritual is not founded on the experience of individuals, but is arrived at by a conventional

acceptance of what is not *proven* in the ordinary human sense. In other words, faith of this type is devoid of all criticism."

F. I am not sure that I agree with you quite on this point. I think that faith by proxy is a poor affair, and of minor value. I have elsewhere written that "there is no proof of anything on this earth, above it or below it, except by a process of personal revelation," in which case it becomes absolute proof to that individual. I agree that until that moment it may be accepted "in good faith" or rejected.

J. "You are quite right—entirely right, in fact; but in the herd world in which you live now faith is not accepted individually; nor generally is there revelation to the individual. Religion in the conventional sense supplies the herd with faith, which is not analytical nor individual, but which is useful as a binding force in preserving conventional values or what is called a Moral Code."

F. I suggest that personal revelation (real proof) does not admit of evasion, equivocation or mental reservation of any kind.

J. "That is true, but, to avoid these pitfalls, the revelation must be entirely true and sincere. If revelation comes to an *individual*, it is only rejected or evaded when it is not entirely true. If it is true it is retained in its entirety."

F. I meant not only religions or mystical proof, but proof of anything, even mathematics or chemistry. They must be accepted in good faith, as I said, or proved by personal experience. But we must pass on; and I would suggest that religions are sectarian philosophy.

J. "Yes. In a sense. Religion as I use the term and religion as taught by the Church are very different things. Sectarian philosophy would, I think, apply to what the Church accepts, *not* what they teach. Sectarian philosophy would not define what I mean by the word 'religion'."

F. Of course, I fully appreciate that! In the earlier part of the book I put it this way: "Religions are not that which we believe, but are the various approaches to that which we believe. They are the proprietary vehicles in which we travel to our destination."

J. "I like your explanation. You accept this then: that all religions are the approach to what I call the solution of the Mysteries; and each religion wears its own dress, uses its own gestures, and founds its teachings on one section of the truth? You must feel also that it matters little how these teachings are put forward, so long as they can call forth a certain amount of *Faith*, & a certain realisation that the things that are *Outside* and unseen are the true realities."

F. Oh, yes. How could I not accept it? Each separate religion is, in a way, a dramatisation of one or more aspects of Cosmic Fact, and the Formula is dictated, as I said, by the Major Forces outside, which are playing like a battery of spot-lights upon the world.

These Formulæ follow each other in a perfect Divine Sequence, symbolised by the Zodiac.

J. "Very true; and well expressed. I think the wheel and its many spokes all leading to one centre is a good symbol. Hold to your aphorism. It contains absolute truth within it!

"Now perhaps we might deal with Philosophy! I defined it for you as a comment on Religion.

"Philosophy is the dissecting of beliefs, and occasionally the creation of a new belief from the dissected remnants. Philosophy has rejected Astrology so far. In the work of even the most prominent philosophers there is no reference to Astrology, but how is progress or understanding to be attained without any comprehension of the fundamentals of existence?"

F. Do you apply this to Pythagoras?



J. "Pythagoras was a true philosopher; but bear in mind that with him intuition played the strongest role. It was not an effort to argue out of the mind alone in this case. It was the reception of truths through inspiration. And again, in the case of Plotinus, you find the receptive soul ready to drink from the unseen, and reaching to the fundamental truths in that way. The argumentative mind, orderly in its processes, as in the case of William James, can arrive at conclusions which are more or less true, but there is no *inspiration* in work such as his. The curtain is not drawn aside, and the vision is not seen. It is a deduction from facts alone, and, as such, is useful. It sets the mind thinking, and seems to hear, in itself, proof of its contentions; but it is in a sense a *game*—merely a matter of arguing clearly, setting facts in order. It does not raise to higher knowledge."

F. Perhaps, Johannes, you will comment upon my expression of "Metaphysical Geometry" to describe the science of lineal illustration of Cosmic Rhythms, groupings and harmonies.

J. "I agree entirely with it. How could I differ from you, when you have grasped this truth through the faculty for contemplation—to use your understanding that only in the stillness can the mind be opened to the universal truths.

"In speaking of Philosophy, I try to make it clear that, *until* the fundamental truths are received and understood, there can be no value in *argument*. Both it and analysis are dead matter as compared to the reception of truth through inspiration!"

F. Some time earlier you expressed a wish to enlarge upon the subject of the Pattern of Cosmos. Is this not an opportune moment?

J. "This is, perhaps, an occasion to speak to you about what I have called Fundamental Truths. You have been fortunate enough to arrive at conclusions which can be proved to the satisfaction of even the dull people who never think.

"It can be shown in your favourite diagram that events are already in Time. The words have been used before, but bring no conviction, because no diagram has been seen to show that history repeats itself, and is even forced to repeat itself."

F. In the post-war reconstruction religion and philosophy should play a most important part in making human minds receptive. I fear, however, that their dogmas will do quite the reverse. Perhaps this new approach will succeed in reconciling them to a common denominator!

J. "Perhaps. Leave it at that!

"It is not at all a hopeful condition to have a high heap of rubbish in front of you, and out of that to create what is a joy to the eye.

"Religion will have to change its tactics altogether. The Priest will be forced to acknowledge that he is no longer the director and a prophet, but a servant who is there to answer the questioning of his public; and further, soon after the war there will be a definite turning away from what is concrete and solid, a desire to dive deeply into what is intangible. There will be an undercurrent of striving towards ideals of a new kind. The period of thankfulness coming soon will be a good moment to set forth new ideas as well as new ideals.

"There will certainly be a new interest in Astrology, and it is the duty of all who are conversant with it to show how the stars have spoken the truth."

F. I fear that the art of combining the emotional approach and the intellectual approach to spiritual things is mostly absent in the world to-day. The one is too "sloppy," and the other too "cold."

J. "Entirely absent to-day, but will come forward later on. The intellectual approach has held many back from acceptance of what is essential in religion. The emotional approach is of no great value.

"Let us examine the position of a thinker who is ready to receive, to analyse what he receives, and, through his faith—born in the reception of Truth—to set down as facts, which are in all cases to be emphasised as natural, not supernatural facts, the conclusions he has come to. I am quite convinced that much that has not been accepted before will be so now, and I urge that all of you who are in a position to answer questions should seek the means to do so. You have no idea of the upheavals that have taken place in the minds and *souls* of human beings."

F. I would expect that, as generations are like vintages of wine maturing after a certain period, those born in the period with Uranus in its own sign Aquarius (the symbol of enlightenment) will be well tuned to this new aspect of enlightenment. They are the generation of twenty-one to twenty-eight just coming up into circulation, so to speak. They used to be called the war babies.

J. "Yes. They will be much more open to new ideas, to things which are not purely material. The reaction to this war will be different from that of youth to the last one.

"Then, the continued carnage was such a horror that the reaction of youth was largely towards anæsthetic which would drown memory and consciousness.

"The carnage in the present situation is less, and the fact that the war has been almost entirely in the Air alters the standards of youth's reaction. They will be shortly much more inclined to accept what seems at present abnormal, but which is in reality truly normal."

F. Also, of course, the bombing of civilians has brought it to intimate proportions. It has prized open many locked safes, in more senses than steel ones. It has opened the national life materially, emotionally and spiritually!

J. "Certainly! Now let us analyse the reaction. Curious as it may seem, the bombing, loss of homes, of property has in most cases eliminated *fear* to a great extent, and has engendered a sense of freedom and strength. The ordeal they have passed through has taken from them *one* sense of security, and given them *another*.

"As with an infectious fever, the patient goes through fire in every sense, then in recovery enjoys the certainty that this misfortune is not likely to recur, so, after the destruction, a sense of *independence* takes the place of *domestic security*.

"It is perfectly true that the war in their midst has strengthened the British people. They have not allowed resentment to enter their estimates of personal suffering, and it has given a feeling of Brotherhood, a loss of envy and jealousy, which has strengthened their characters."

F. And so, both youth and maturity have become more receptive to a religion of Universalism, emancipation from narrowness of dogmas and creeds?

J. "Yes. The ordeal has matured them. Now that the noise of war is not only in the distance, life and death have taken on new values. They have been brought face to face with *the horrors of life*. It has opened the way for communism of a very different kind from that which precedes it, and for the reception of genuine religious thought.

"The war will strengthen the ranks of believers in spiritualism, for instance; and will weaken the already depleted ranks of conventional Churchmen. There is no doubt that, as we have said, a complete revolution must take place in the Church. Now, if the Church of England is to exist, in a sense, it must broaden its borders, and accept what it has never accepted so far; must give up adherence to the letter of the law. As I said, the Priests will no longer be leaders who command the situation, they will be the servants of their congregations."

F. As in your remarks on retaining national characteristics, religious formulæ must also be retained, but must be given a vastly increased co-operative spirit, a mutual recognition, and a common denominator.

J. "That is true. The changes in religious belief will develop much more rapidly than any other alterations. The devastation has set the larger part of the nation questioning the existence of God in the sense they have been accustomed to worship Him.

"Also the question has arisen: 'Why should He have permitted *evil* to be the conqueror for so long? Is what is called Heaven a battlefield between Good and Evil?' All these questions have arisen through personal suffering.

"The immediate consequence will be that new groups will be formed, and new teachings will arise, just in a small way. Later the questioning will spread, and must be answered. There will be a sense of brotherhood between these communities. They will discuss problems of the unseen, as they have not been discussed before.

"In course of time *New Thought* in the full sense of the term will cause a revolution in religious thinking, which will be a most important factor in the regeneration of the nation."

F. Your answer deals with this nation! I am concerned with world religions and philosophy.

J. "I dealt with this nation first. I am not going to take each nation separately, but I think for our readers here it is well to speak of their own country.

"It is but natural that world religion will change, that a new philosophy will arise in Europe. This will not be obvious for some years, for revolution is quite inevitable. In the post-war world these things will take a more prominent part in life than they have for a long time past.

"There will be less cleavage between sects and religious bodies. Gradually there will be a welding of belief.

"Conclusions will be arrived at which show that common disaster means common outlook on spiritual things. *Creed*, as you say, must be retained in a broad sense, but far from crushing it, the war will turn the attention of the world towards the unseen."

F. We have used analogy before. Let us take the sun as an analogy of God, and man's reaction to that life-giving Lord of our Solar System. There are those who scarcely think about it. There are those who allow themselves too much indulgence, an unwise or careless indulgence, and they suffer sunstroke. These are like the religious fanatics, and those who suffer from religious mania. There are those who practice nudism. They are like the earnest souls who prefer open and public confession; they include many exhibitionists. There are even those who detest sunlight. They hide in dark places. They are the unenlightened, the criminals, the pervers, and the morally blind.

J. "I agree, and at the same time let me add that God is Life, that the Sun creates, more or less, all that lives on your planet. But, as you read in your Scriptures, no man can look upon His face and live—so the Sun may be harmful; life-giving if you accept his gift in small quantities.

"You must realise that *we* who have passed through many stages regard God, and God as symbolised by the Sun, as being unaware of small and individual needs. That work is left to lesser beings. Many of whom have themselves been worshipped with misconceived ardour."

F. There is another analogy which I use, and I will do so again here. In the Army there is only one Commander-in-Chief. There are millions of privates. In between there are many steps down, or up if you prefer it.

When the C.-in-C. issues, for instance, the command to mobilise or reorganise, his original command is radiated through the whole organisation, and is altered in form and in text. He may have said, "Mobilise to-morrow," or some such cryp-

tic order. By the time it gets to the rank and file, the sergeant probably says something very different, and possibly very profane, from my own experience. Again, the C.-in-C. is unaware of the names, numbers and affairs of the millions of soldiery. That is, as you remark, left to the intermediaries, many of whom have a very transitory authority.

J. "It is indeed a good analogy. You must feel as I do, and all who serve under God, that His message is one which would be incomprehensible even to the higher spheres, and entirely so to human beings.

"Therefore the message is handed down, first to the highest of the Angels, and from Angels to the seventh sphere. From there it descends to the lower spheres in rotation.

"As a vase full of precious ointment may evaporate in the course of a journey, so the precious message alters—never in the *essence*, which is ever the same, but it is modified for the necessities of the understandings which are to receive it."

F. Yes, and we must realise that even "attar of roses" is repugnant to the nostrils if undiluted!

J. "So you have your full analogy here; for all that is on the Earth is a pattern of, or is patterned on, what is above the Earth sphere."

## CHAPTER II

### THE GREAT WORLD RELIGIONS

F. **W**E have spoken at some length of Christianity and England. I am greatly interested in the messages of the other big religions, such as the Hindoo, Buddhist and Moslem.

J. "Of these three great spokes of the wheel I shall begin by Hinduism. Here appears a faith which to the Western mind seems debased. In reality that estimate is entirely a mistaken one.

"The Hindoo faith is based on the idea that is the *Parent Idea*. I mean Creative Force. This is expressed in other religions, but in Hinduism it is represented as the root and fundamental starting point.

"The faith of the Hindoo is sincere, and *not* perverted. Like all great faiths, it has become debased in the course of time; this being, as in the Christian faith, largely the fault of the priesthood.

"I consider the Hindoo religion a faith which brings its children close to the truth on many points, but fails entirely on others.

"It is a faith which combines the practical with the spiritual, which is extremely useful and completely suitable to the Hindoo type of mind.

"The ritual and customs are a constant reminder to the worshipper that the *Three* great Persons are close at hand, and it makes for preserving a high moral standard.

"On the other hand, in its debased aspect, it is not at all elevating. It appeals to what is lowest in man, and, unlike the Christian religion, which is entirely one of the Spirit, Hinduism is concerned with the earthly life of its members; is interested in the humblest of duties, and functions of the human race.

"Regard its temples, statues and so forth. Here is overcrowding of ideas which reaches in most cases to unshapeliness.

"I shall now speak of Buddhism.

"This faith is infinitely more spiritual than Hinduism. It has its advantages and disadvantages. It is not a material faith in any sense.

"Here we find the God kept at a distance from his worshippers. The religion, which is called after its founder, is the worship of a far-distant personality. Here human beings are only as dust before the God whom they worship as indeed Divine.

"This faith has a high moral standard, and is full of both truth and beauty in its teaching, but is *not* in any sense the religion of sympathy or comfort. It is well adapted to those who turn to the Unseen and can believe with all their hearts, but it is not a faith for common everyday life, although its teachings compare well with the Christian ones, and are on a high level.

"The actual practices of Buddhism are well suited to those who are ready to sacrifice a good deal of their human life to the approach to the 'All Becoming': but, for those who cannot devote themselves, it creates great difficulties.

"The approach to God means the continuance of life in a future world through entering into Him. Those who have not the power or time to prepare are not likely to attain their goal. At the same time it is a wise and very uplifting faith; pure to an extent that almost chills the worshipper.

"*The Moslem religion is*, to my mind, less exalted than the others. It has its own values, but is willing to embrace cruelty which puts it on a lower level than either Hindoo or Buddhist.

"I am quite convinced that this faith has been much debased by its teachers; more so than the others we have talked about. The Moslem religion had been narrow in its outlook but very intense, and, as I have said, includes cruelty in its tenets. Its history has been on the whole an evil one, and its approach to God will be slower than any of the others.

"The question of women is one which is bound up with the idea of marriage being that which produces offspring, and in which the woman lives only for her children, and is valued according to their number and usefulness. The idea of woman as more than a means to an end does not enter into this faith."

F. I am deeply grateful to you, Johannes. You have greatly clarified my research into comparative religions.

Your way of putting it as the "spokes of the wheel" is particularly apt from the astrological viewpoint. I have spent much time in trying to isolate all the twelve religions, or six, as I believe them to be essentially, with six reflections or counterparts.

Could you give me your catalogue of the twelve spokes? Such a thing would be most valuable to us students. They would represent what I call the six God-Man relationships, or alternatively, the six sacred mirrors.

J. "I think I can. To begin with, there are six fundamental faiths:

"Christian.	Hindoo.
Buddhist.	Zoroastrian.
Moslem.	

"And outside of these the collective faiths of those who have been called Heathen!"

F. Would you explain what you mean by the term "Heathen," please.

J. "I mean those who worship actual images which have behind them gods, mostly of vengeance and cruelty. I will not apply the word 'Heathen' to any of the five which preceded them on our list."

F. I have elsewhere prepared a chart of the six Symbolic Formulæ which repre-

sent the six religions. I will give them here, because I would like you to check up with me:

		Type	Example
1. Aries	— Libra	GEOCENTRIC.	BUDDHISM.
2. Taurus	— Scorpio	{ CREATIVE MAGIC PHALLIC.	HINDOO, KABALA.
3. Gemini	— Sagittarius	MECHANISTIC?	{ MYTHOLOGY. HERMETIC LAW MATHEMATICS.
4. Cancer	— Capricorn	PANTHEISTIC.	MOSLEM.
5. Leo	— Aquarius	HELIOCENTRIC.	ZOROASTRIANISM.
6. Virgo	— Pisces	PSYCHIC.	CHRISTIAN.

J. "I will take them as a whole. You make no mistake here as far as the five you have not queried. The remaining formula applies to primitive religions, of which I am about to speak.

"These must *not* be dismissed, for the approach may be made without knowledge of good and evil, but the approach is close to God through faith."

F. In my opinion the third formula is the Adam and Eve formula, Paganism, the interplay of ignorance (innocence) and knowledge. It seems also to include both Totemism and the Hermetic Law. Is it so?

J. "Yes, of course. Yes. This is an unqualified reply, and I should class the religion of the ancient Greeks as Paganism, if you take the negation of the continued life of the Soul.

"Here the Greeks were behind the Egyptians, who believed that, through Purgatory and the Admission of sin, the Soul could be saved.

"The Greeks condemned the Soul to become a shadow of its living self."

F. Can you give me an alternative word for Moslem Faith, suitable for my table? I have put Pantheism, as expressing Capricorn, the god Pan. It may not be obvious at first, but the Moslem faith seems to fall into the category of Pan and the Nymphs.

J. "Choose any word which will express the worship of fundamental and natural forces. I feel that Pantheism will hardly express this. Moslemism was founded on belief in the forces that may be called Nature Forces only. The Celestial did not enter into this faith."

F. Zoroastrianism and Mazda is an interesting subject, taking the sun as God symbolism.

J. "It is not easy to depart from the *idea* of this religion, which is the worship of the Creative Force. I must preserve the meaning. In some aspects, it is part of the Hindoo Trinity representing something of the meaning of Brahma, the Creator."

F. And what of Christianity? An alternative descriptive word, please?

J. "Worship of the Spirit."

F. And lastly! What do you mean by Spirit?

J. "The essence of life which can reach the Divine!"

F. That is the alchemical conception, too. Would the word "Psyche" not cover it?

J. "Yes; about half the meaning. Probably best for your purpose."

F. Before closing this subject, it is necessary to point out to those who are not students of astrology that each individual human being possesses each and all the attributes which are symbolised by these formulæ. Each one of us is a mixture of them all, and we are, therefore, subject to all these impulses and qualities in different measure.

Many of us would confess to the Christian label and environment, with at least a streak of Paganism, or Mysticism, or creative magic, for we have them all in varying emphasis.

J. "Yes, certainly! Must have them. It may be that *one* attribute is dominant over the others, *but* actual belief fits another creed. This is very common. The chief use of a creed and ritual is to bind the people together who can say that they have common belief, though, if you could analyse their minds, you would find that many of them fitted in very clumsily with what they profess.

"Now I think you can follow the two forces that pull asunder those who profess to be religious. On one hand there is profession of a creed, and on the other a natural force which pulls them from that creed and contradicts it. These people have usually the sense of sin, guilt or irreverence."

F. We should, I think, make a reference, most important to my mind, to other subjects which fall into the third category. They are Mythology, History and Mathematics. Mythology, in that it is a true but ornamental record of Cosmic process: History, in that it is a more or less true record of Cosmic phenomena: and Mathematics a record of true relationships and natural rhythm. Masonry calls these and their portrayal "The Seven Liberal Arts and Sciences."

THE SEVEN LIBERAL ARTS AND SCIENCES

## PART VI

### CHAPTER I

#### OCCULTISM AND MYSTICISM

August 1, 1941

WHILE sipping a quiet cup of tea, Mrs. Dowden and I had been discussing at length our various ideas upon such things as human receptive apparatus for life forces, inspiration, etc., and the exact emphasis to be placed on each. We then betook ourselves to the drawing-room as usual.

Johannes had evidently been interested in what we had been saying, for he interposed:

"Before we begin to work again, may I take this question of the Body, Soul, Psyche, Mind and Spirit, and make my meaning quite clear to you? First you are quite right in speaking of Soul as including all four. The Psyche is the only one which I need comment on. The four parts before the change called death occurs are interdependent on each other.

"When the outer envelope goes, there is a change. The Psyche *then* can detach itself from Mind and Spirit. I would define the Psyche as the seat of Inspiration. The method of linking up with life itself is through the Psyche, *not* the Mind. In other words, the Mind is the Masculine critic which can analyse and receive. The Psyche is the emotional part, capable of sensation.

"The 'knowing without learning' (Direct knowledge) is through the Psyche. The Spirit of Life itself (the attribute Fire)."

(The interpolations are mine. *F.*)

*Mrs. Dowden.* Is the Psyche, then, what we meet in "medium communication"?

*J.* "Yes. You understand now why *emotional reactions* are what are recorded in messages rather than facts."

And now for our two headings! I think it advisable first to see what my dictionary has to say of these two terms. We can then agree with him or otherwise as the case may be.

*Occult:* Esoteric, Mystical, Magical!

*Mystic:* Concerned with direct communication of the Soul with God. Seeking absorption into God or the Infinite. Believing in the Spiritual apprehension of truths intellectually incomprehensible.

Well, that is what the dictionary says, but I do not feel its compiler has had much personal contact with either. But to do him justice, let us admit that a dictionary is not the place in which to enlarge upon or penetrate deeply into its multifarious subjects.

Let us please do our own dissection.

Firstly I would put them cryptically as:

*Occultism*—a search in the dark.

*Mysticism*—a quiet contemplation of facts.

What do you say, Johannes?

*J.* "First I take *Mysticism*. I define this as a *natural* contact with God, not a contact that is forced or that needs the use of symbols! The Mystic *knows*, but has no



need to learn. He is bathed in a sense of certainty that the things beyond his actual conception of the Divine are true, that he can receive and drink as he would at a clear stream.

"It is naturally almost impossible that the Mystic can be a teacher. He is ruled by the Psyche, not the mind."

F. But surely, Johannes, Buddhism is a religion of the Mystic, and it is a religion of the Mind?

J. "No. I answer unhesitatingly, No. It is a mystical religion. The mind is at work in the believer in Buddhism, but the psyche, that gives close inner contact, rules the worshipper—is the ruling Force.

"But now we come to the actual process of the Buddhist belief.

"It is only through the stillness—through the loosening of the cramping human body, that the Buddhist can reach God. At this stage the Mind is subdued, and the contact comes through the Psyche."

F. Yes. I can see your meaning. There is a good parallel here for the photographer, shall we say. The mind deliberately proceeds to bring the different lenses, into focus. Without the process of focusing the vision, or the apparatus of spiritual sight by mysticism, the rays of spiritual light cannot pass through into the dark regions of the occult.

J. "Yes. You have it now. It is the whole truth. Now let us compare Mysticism and Occultism.

"In Occultism the Mind functions. It is the dominant ruler. In Occultism there is at all times a postulated belief which should not come under the head of the true belief which has the quality of an unquestioning child. In Occultism there is an effort to approach God through compelling means. In that is the failure to reach what is highest.

"Mysticism *receives*, and receives in stillness.

"Occultism *forces* indirectly."

F. That interests me, especially as I regard occultism somewhat as spiritual gate-crashing!

J. "You can retain that sentence—it is true! And now may I define Magic?

F. Before you do so, please may I say a word apropos Occultism?

It must be clear to you that, rightly or wrongly, I personally consider occultism as searching in the dark with a pocket flash lamp, and the relationship of the two approaches as Light and Darkness.

The very word "Occult" means Hidden. The light of a lighthouse is said to be occult when eclipsed and therefore dark.

And, indeed, in searching in a dark room with a torch a few objects only are illuminated, and for a short while only, until the light passes on leaving them in their darkness again.

The torch may not reveal the pitfalls, and furniture against which one may become painfully hurt.

But the Mystic draws the blinds wide open to the spiritual sunshine.

Occultism is entirely compatible with fear, with the denizens of the dark who themselves fear the light.

The *true* Mystic knows no fear.

J. "That describes occultism well, and note that the 'pocket lamp' does *not* show the dangers of using symbols to arrive at what is highest. I will give you an illustration.

"Those who commonly we call the heathen search for God through an image, which to us may seem hideous, which is a combination of good and evil.

"The savage looks on this as a symbol, and as such he worships it. The idea that

it is a *Power* in itself to reach God is ever present, and so with occultism. It cannot reach the light directly and so, through ritual or magic—which in itself is a dangerous thing—it searches in dark places for God. And in itself and its methods occultism is dangerous. You can see this by results. It does not raise the soul, it turns it to material things.

"It can actually harm the Psyche.

"And again, let me say that occultism is, as a rule, an influence that drives the spirit into dark places. Light does not easily penetrate the dark places of occultism!

"I must delve now for a few minutes into the subject of Magic, which is very closely allied with all that is occult.

"I would define Magic roughly as the use of symbols. Without the symbol, what is called magic has no power. It is the intense concentration on the symbol that produces a kind of Frankenstein that, without a soul, can do what is evil or what is good.

"In the case of White Magic, there is more to be said, for the Frankenstein can produce a mind, and even a soul when he is doing his work with a pure intention."

F. It is possible that I speak without sufficient thought, but I feel bound to challenge this statement.

J. "The Frankenstein that works for evil, only works as the bomber does at night, when he seeks no target, but is out only to destroy."

F. Now, how is Magic allied to Occultism?

J. "They are very closely united, for, in all that can be called the occult, there must be:

(A) A ritual.

(B) A material objective.

"Now I want to speak of the Invocation.

"In all religions there is an invocation—by which I mean a call to God. This call may be made through prayer which is *not* ritual or it may be made through the indirect process of a ritual in which there are many different means of getting the minds of those who wish to invoke God to a certain type of stillness which is *not* mystic stillness.

"The Mystic sees with the inner eye; hears with the inner ear.

"Those who attend rituals must have an object or objects on which the eyes are fixed; must have sound that will reach the physical ear; and colours that either stimulate or depress.

"This is what may be called the indirect approach.

"I must go a little further with the vicious use of symbols.

"The extreme depths of black magic reduce the human soul to a level lower than the lowest on earth. Here the symbol, the Frankenstein, that is unloosed, may be able to turn on his creators and destroy them."

F. Yes, of course! The perfect portrait of Nazism. It is now turning on its makers: it destroys its sinister parents. It was conceived in dark places. It was born in a Beer Hall—in "a basement," and "abasement" is its end!

J. "Exactly! I was coming to that. You anticipated me!

"There the symbol is joy in the suffering of others, and you can see how, in the deeds of the men who profess this creed, the Frankenstein without soul or spirit is out to kill. He is now turning on his creators.

"Now, in this case of Hitler, there was deliberate acceptance of black magical creeds, and the means of black magic *were actually used*. You can follow the ruthlessness that has terrified the whole world, and measure the punishment that is meted out to the creator of the Demon *by themselves*.

"I do not want to be too definite as to the personal punishment these men will receive. That is not as important as the destruction of the robot they created.

"I must draw your attention to the fact that, when the robot turns on his creators, he expends *all* his force on their destruction, and *he* crumbles to dust and ashes as automatically as he came into being."

F. After such a gruesome picture, I would call your attention to the great contrast to it—the legend of King Arthur and the Round Table—the Search for the Holy Grail!

J. "Yes. The legend there is of great significance, *but* observe that, as they achieved their objective through a symbol—very beautiful in itself—they were defeated in the end!"

## CHAPTER II

### THE LIGHT OF THE PSYCHE

August 3, 1941

UNTIL our next interview, I have time to reflect on our conversations.

Johannes has said that Occultism is an emotional approach. Yet he agreed with me that there is far too much emotionalism in it. The mind must control to a certain extent, and analyse as it goes.

Leading out of this situation, it is clear that we have all made the mistake of mixing Occultism, Spiritualism, and Psychic matters; often lumping them all three under one heading.

I believe it is generally understood that they are one and the same thing; but obviously they are quite different in character. It is vital differentiation!

One might say then, that Spiritualism is really the *Spiritual desire* on the part of man's ignorance to have the light of the Psyche shed upon the darkness of what is occult or hidden.

Comparatively few people possess the Psychic faculty in any organised form, and seek its benefits by proxy. That is why they consult those whom they are led to believe (often mistakenly) do possess it.

The clients may bring with them the trusting innocence of budding Mysticism, the emotional readiness of Psychic expectancy, and at least a tinge of animal curiosity.

The stage is then set ready for Charlatanism, if and when encountered. Unfortunately, this is frequent.

On the other hand the client may be perfectly sincere and quite well balanced.

It accounts quite logically for the enormous growth of the spiritualist Churches, at the expense of the conventional Church, which should have, and obviously did have at the time of the Christian Mystics, the necessary knowledge of these things.

To-day the priest or parson could more correctly be called a Ritualist than a Mystic.

August 8, 1941

F. Have you any comment, Johannes, to make on my reflections *re* Spiritualism?

J. "First we must take your expression, 'Light of the Psyche.' I should like you to define it."

F. In a nutshell, perhaps "Emotional realisation of the Truth."

J. "All right. Then we understand exactly what you mean. The definition of"

Spiritualism is quite correct from that point of view. What seems a contradiction is that you say the *Spirit* desires to have the light of the Psyche in the darkness. It is in reality the Psyche that is urging the sitter to seek for evidence. The spirit seems to me to have no place here, and I greatly regret that the term 'spiritualism' ever came into being."

F. How sincerely I agree with you. I have had very great trouble in clarifying the situation even a little in my own mind. The term is grossly used even to the point of interpretation as Ghostly phenomena.

J. "Not now, unless you are speaking of those who have never investigated. The term *now* means the actual form of expression which explains the belief in *Spirits*, which is entirely misleading. Spirit is Life, and the term should not be applied to those who communicate; who are still three part—Mind, Psyche, and Spirit.

"I think you need not dwell too much on the Churches which are called Spiritualistic. They are merely used as a demonstration of Mediumship. The religious side hardly counts."

F. Then you agree that what are so loosely called "spirits" are in reality human beings who have shed their outer shell—the physical body?

J. "Yes, entirely! The whole personality—the entire 'ego' is there. The body up to this point has been merely the clothing of the 'ego.'

F. And, if I may ask it, what do you call the beings who have passed as you have into the seventh sphere—and still communicate?

J. "The Greek word *demon* describes us best. If it was used too freely, the ignorant would confuse it with the word *demon*. *Dæmon* in Greek has a very different meaning. It is 'the voice that speaks' as in Socrates.

"May I add one more statement? You have not mentioned those who approach us on a scientific basis. We prefer these people who give us the chance of showing them proofs, and this small body is of great value, and will be much more so when the New Age begins. They will be the teachers and priests who can explain and define 'mysticism' and the occult; and they will be most important to philosophic thought."

F. And now please let us clear up a misunderstanding. You said last interview that an evil Frankenstein monster has no mind or soul, and that a benevolent one could have in some degree. I cannot find it reasonable that one automaton can and the other cannot. It is like stating that a car used for humanitarian purposes such as an ambulance has a soul and a tank has not!

J. "That can be explained. You have given an excellent symbol of the two robots; and you are right, for the car gets a certain life of its own from the owner. Perhaps reflection would express what I mean. So does the tank which is created to destroy. Its life is even stronger, for it is used under such highly emotional circumstances.

"But let us take animal life. The herds, taken as a mass, have merely a *mass* soul. The highly civilised animal who is constantly in the company of human beings is in a different position—he begins to understand his master, as you would learn a new language; and the soul of the animal gradually separates itself from the group soul, developing into a soul of its own.

"Now, the Automaton is the child of the mind or Psyche, *not of the Spirit*, of his creator. It comes into being through the mind chiefly, and if his intentions are benign, not malign, he can turn the life forces into it and then, it borrowing from his maker, can be said to have a soul of its own. It borrows the actual power to believe in its creator as a god, and, very slowly goes further, and believes in the unseen.

F. Is Hitler, then, a symbol of a Robot, which is Nazism?

J. "Yes. A visible sign. The Robot makes use of him. He is not exactly *the* Frankenstein, but he is its outward and visible presence. In this connection, he is the outward and visible presence of his creator, Hanshofer."

F. Then this Frankenstein is evil, and has no soul?

J. "Not a *soul*, for the word implies *three* parts, but he has a life which may be defined as spirit *absent*, Psyche and mind *present*. You have no word which can be used for this. In Hitler's case, he works through his mind coupled with his emotional reaction. There is no spirit there."

F. And yet the Germans think of him as a god (or should I say by now—they thought of him as God?)

J. "Yes, undoubtedly they do, but this soul of which I speak—Hitler's—was originally four-part. Now the spirit is asleep and entirely inactive. His utter ruthlessness is what gives him the appearance of God in their eyes."

# PART VII

## CHAPTER I

### A FEW NOTES ON SCIENCE

I THINK it appropriate here to refer to the very definite classification in the Zodiac philosophy of the attributes which concern every thing and every particle of which this Earth and its inhabitants are composed and with which Science treats.

Science uses the word "element" to indicate a certain number of molecular arrangements, each of which is an element.

Before Newtonian science, the word had a far greater connotation.

It is in itself very simple, but is capable of infinite and inexhaustible application when understood even a little.

"Elements" or Attributes are four in number, thus: FIRE, EARTH, AIR, WATER.

Now these terms must not be interpreted too literally, or narrowly, for each element represents infinitely more than a literal translation would indicate. They refer to states or conditions.

FIRE	represents	LIFE FORCE, Heat	and esoterically	THE SPIRIT
EARTH	,,	MATTER, Solidity	,,	THE BODY
AIR	,,	ÆTHER, Gas	,,	THE MIND
WATER	,,	HUMUS, Fluidity	,,	PSYCHE
				(erroneously called the Soul)

The combination of these Elements, and their rhythmical arrangements, give all the varied conditions which we find in Humanity, and, indeed, in all things in and on this Earth.

The philosophy based upon this knowledge is the most potent key to the "Hidden Mysteries of Nature and Science," to borrow an appropriate phrase from Masonry.

If I claimed for it the rank of the greatest philosophy of all time, I would be accused, doubtless, of fanaticism. Nevertheless, it seems to contain, explain and elucidate all other philosophies, religions and sciences which the human mind is capable of appreciating.

Some time and somehow, I must endeavour to justify this statement, as I make it, though a personal study by any student should quickly convince him that he has discovered at least a field of scientific diamonds or an intellectual gold-mine.

I asked Johannes for some comment on this view. His reply was cryptic to the point of starkness.

J. "Yes. I entirely agree! There is no more to be said on that point."

F. You said earlier that scientists have not yet reached the fundamentals of science!

J. "Of course. You can see that is true! Far more can be learnt from the chart you exhibited here than from the actual proofs which science is supposed to demonstrate."

(May I interpolate here that his remark was something of a shock to me, though a pleasant one, for a few days before this I had given a talk to a dozen or so people

at this house upon a chart illustrating the ground work of Zodiac Philosophy. It appears that Johannes had closely followed the procedure—an honoured but uninvited guest.)

*F.* How can it be shown to scientists that they have failed to reach, as you say, "fundamentals"?

*J.* "You ask too much if you hope to make any impression on science as a whole. On individuals, *yes*; but the scientist looks at details, and even regards these as starting points. He does not demand a knowledge of the whole. Science may be compared with the doctor who regards a symptom of deep-seated illness as the whole explanation of pain."

*F.* You would agree with me then in saying that science is working backwards?

*J.* "Yes, certainly. Now let us return to your chart."

"There you find fundamentals and the roots of explanation of most matters. I think you agree?"

*F.* I do agree, with enthusiasm. At the same time, I suggest that the work of Einstein and the Theory of Relativity has brought them a long step forward.

*J.* "Yes. Not yet in a clear way. I still think there must be many modifications. Science has begun at a point far from the beginning, and now has to retreat until the actual root is found. There is a very long way to travel still!"

*F.* Well. In all modesty, I suggest that my chart is another step towards the demonstration of Group Law.

*J.* "Yes, it is. Until the Group is fully understood you can not be said to have any firm foundation, but let us be content if we can help science to move backwards without stumbling too badly."

*F.* The profundity of the laws of which the chart gives glimpses is so great that I shall need all your help in my work on it.

*J.* "Yes. I can help you there, and *I will* do so. I should like only the most illuminating points in the chart to be mentioned in this book."

"Please understand that I am not in the least resentful that science has made so many mistakes. *I am* resentful that, in a Universe as vast and intricate as this, science should be so didactic!"

*F.* What would you put as the major points among so many of great importance?

*J.* "The Group is the root, and must be emphasised. The influence and proportion of the Zodiacal signs. The influence of the Constellations and Planets on the lives of human beings. I am selecting what I think will hold the attention of the public."

Earlier in the book I touched upon the influence of these things as they guided the world of causation, in cosmic cycles and rhythms, into the world of phenomena, even those which we record as history.

All those phenomena of geological changes such as the Ice Age, Stone Age, Bronze Age, etc., are part of the Group programme. I have tried to point out that all religions are also part of the group programme of Cyclic evolution.

The sequence of their occurrence is very definitely according to programme. The weather, the sequence of day and night, the migration of birds—all these widely divergent things are under the rulership of the Group and the Planet. Wars, epidemics, diseases, famine and plenty have their root origin in Planetary causations with reaction in matter resulting in Group behaviourism.

We talk of the mills of God which grind slowly. These cycles *are* the mills of God, and they grind exceeding large as well as small; for nothing, not even the universe,

the planet, the atom or electron escapes from the Divine Plan. And yet an intellectual study of the divine plan in its most coherent form, the theory of cosmic evolution, is irreverently dismissed, and sometimes ridiculed by *Homo Sapiens* in the homes of *Sapientia*, by the Divine and the Cleric, the Chemist and the Engineer, the Physicist, and Astro-physicist, and, most amazing of all, by the Astronomer who should be in the closest touch with these things.

How often do the Savants assert the paradox that the more they know the greater their humility at their ignorance. And what a tiny fragment of this vast science, this Zodiac philosophy, is appreciated by the human mind so far!

Johannes has challenged the academic world. I wonder if they will heed. Evidently he is not so optimistic as I.

Before our next interview I must retrace my footsteps a little in order to record a query, an aside so to speak, which I issued to Johannes in the last talk. It was on the subject of cell Consciousness on which I feel strongly, and is not altogether irrelevant here.

F. In our last chapter you have used the words "Automatic" and "Robot." Also quite early on you used the former in regard to the Ant and Bee groups. The same in vegetable and all cell life.

I disagree entirely with the use of the words in that respect.

Plants definitely exhibit a consciousness. They consciously seek, by their faculties, the opportunities for their own welfare. They grow towards an air supply. Their roots seek moisture or manure at a distance below them. One often hears a gardener say, "Bury it well! They'll find it!"

Insects possess consciousness to the point of intelligence and even startling cleverness. They are able to act under unforeseen circumstances. I have broken an ants' nest and seen 5,000 eggs removed to safety in five minutes. Each ant has responded at once, and without consultation, and with utmost efficiency.

J. "I agree that I was very misleading. I should not have used that term. I was seeking for an expression which would imply that there was subconscious rather than conscious mind working in most insects, and in all plants. You are right, of course, in reprimanding me, but please find me a word which will express what I mean. Subconscious will hardly give the right impression."

F. Take an example in another sphere. In the human blood stream the white blood corpuscles, the phagocytes, act as policemen. When they meet an intruder they arrest him, but they do not arrest their friends so long as they behave. In other words, they show a lively discrimination. Take a human tooth or other tissue. At the moment of damage, the repair mechanism, the emergency gang, starts work. Blood fibrin clots, osteoblasts bring up bags of cement, so to speak, for bone reconstruction. Just enough and no more. It is a highly intelligent act on the part of the individual cell, and is not governed by the human brain of the host. Neither does it look like the action of an automaton!

J. "Intelligence in the same sense that plants show it.

"It is very difficult to decide how far consciousness enters into reactions which are inevitable but not intentioned."

F. I would ask what is the medium of cell consciousness, for it is assuredly there.

J. "In the human being cells are given intentional power through the Psyche. The Psyche acting through the etheric body (I refer to the outer etheric) gives to the cells what I can best describe as a reflected consciousness. It gives the cells a message intelligible to them (and yet utterly without consciousness in the *physical* body) that repair must begin. The whole process of *healing* consists in getting the message to the etheric on which, and through which, the Psyche can work."



Well. We have cleared up a little difference on that point, and I would insist that the branches of science which are expected to deal with physiology and all forms of therapy should at least realise the presence of other and subtler causations than the merely physical. Without such knowledge, medicine is only the first rung of the ladder.

And again, the science of logic is the lowest, and probably the most misguided, form of knowledgeable process, for it rules out that which illuminates it and gives it life. It is the act of a man crossing the rushing stream of life on safe and well-worn stepping stones. It discovers nothing and adds nothing to existing knowledge. He may cross and recross a dozen times without learning anything of the stream of life; for life is very illogical regarded from the purely human standpoint.

Without some understanding of cyclic evolution and group law, it is not only illogical but positively chaotic. That is the point at which Genesis begins. That is, I may suggest, the point in a new evolutionary cycle at which we find ourselves to-day, and is why we hear so much talk of a New Age; talk for which there is every justification scientifically.

Johannes has insisted upon the importance of the Group. The word needs some explanation for its uses in this book.

Starting from fundamentals, there are certain Types of Matter, Types of Mind, Types of Emotion, and Types of Life energy.

It is true that these are or were originally *one*, which we call original Cause—without dimension, and therefore, purely abstract to the human understanding.

Motion, which is life, has created dimensions—some of which the human mind can grasp.

Rhythmic motion created harmonies and affinities which demonstrate as groups of compatibles.

The interplay and intersection of rhythmic cycles has set up a sequence which is the direct outcome of the Original Cause, and, what it is not irreverent to regard as, God's programme.

But, as the groups and cycles are never static, there is an infinity of combinations, the science of which is the comprehensive one of Mathematics.

The study of their actions and reactions is the work of various specialised sciences: Chemistry, Physiology and Psychology, but the study of their comprehensive action and progress is the realm of Cyclic Evolution.

It is, without doubt, the greatest of all sciences, for it includes all the others and correlates them all, even the God-Man relationship.

It is equally necessary to realise that every idea that can be perceived by man requires the art of symbolism to express it. Hence language, and its handmaiden writing. There are many languages and a host of them are purely technical and devoted to specialised subjects, such as mathematics, geometry and music, but the language of Cyclic Evolution is, as I said before, *The Zodiac*.

No one knows whence it came or when; for it appears to date from the earliest consciousness of man, and is, undoubtedly, his subconscious recollection of his connection with the Cosmic Plan.

Here then, hidden in this vast science, lie the fundamentals which Johannes claims are entirely missed by modern science, and which are urgently necessary to a world hovering on the brink of a fourth dimensional understanding; a world of expansion and illumination, and a deeper interpretation of the Science of Life—as opposed to the Science of Matter.

## CHAPTER II

## THE ILLOGIC OF LOGIC

August 14

F. SINCE our last talk, Johannes, I have, as you probably know already, expressed myself a little upon the Theory of Cyclic Evolution. I will read it for Mrs. Dowden's attention, since it is a subject upon which she confesses little knowledge. I should like your criticism, please. Do you agree?

J. "Yes. I do entirely, and congratulate you on what you have woven together. One remark on the question of Logic! In itself it is of little worth and leads nowhere, but it is a bridge which carries over to a much wider view. It is of value; you must not belittle it!"

F. Spoken, if I may say so, like a true Greek! I should have known that you would value the Art of Logic; but it is an Art, surely, not a Science? I accept the rebuke wholeheartedly, but am still convinced from my own observations that the academic world places far too high a value upon it, and often renders sterile that which is very vital.

One might say it works in a straight line, which academicians themselves know does not exist. In that respect it is useful as an aid only over short distances, but does then actually deviate from the truth.

A logical deduction may be very far from true. I would readily admit that the failure is often caused by lack of knowledge of all the facts and factors, and indeed based upon circumstantial evidence.

Astrological predictions often fall down for this same reason, but the deductions are logical as based upon one or a number of mathematical facts.

The difficulty in interpretation, it must be confessed, is due to the fact that there is cyclic repetition which may be called exact in itself, but the conditions of environment or terms of reference have changed even if remotely, or shall we say relatively.

But I do not wish to labour the point.

We have spoken at length on the Zodiac system. Does this apply, I wonder, to everything outside the Earth sphere of consciousness, as well as inside it? How does it affect what we here call the After-life?

J. "The evolution of the Soul, after it is freed from its physical chains, becomes much more definite and *Logical* than it was in Earth Life.

"The *Plan* for its evolution is entirely on the plan of slow reception and digestion, and then, when higher stages are reached, activity which is produced out of the Soul itself.

"The Zodiac is an excellent illustration of this. The Soul's evolution is very gradual, but it follows the *Law* exactly, never deviating from it."

F. You mean the Zodiac Law?

J. "Yes, naturally."

F. I understand that, not only does the human being have an etheric "Body," but that all matter—atoms, plants, and planets have also. I postulate that dense matter, such as we deal with, is in some way a "solid" precipitation in a saturated solution of its own kind—following the natural laws of cosmic chemistry.

J. "Certainly! Let that be understood in all cases."

F. That being so, it is a point of tremendous importance to scientific outlook, Biologically as well as Religious or Philosophic. I am anxious to investigate this matter further in due course, but it leads me to enquire about that matter urgent to humans—I mean Cancer.

I have sound reason for believing it falls into the Astrological domain of Saturn (the Miser). It gives a clue that it is a disease due to lack of elimination—not irritation in origin. It may be that some local tissue or organ refuses to give up or return to circulation something that it has hoarded.

J. "If I were to go deeply into this subject, I could show you that Cancer is almost entirely a disease of the mind, and that such physical results can be produced from mental attitude. Saturn is not only the 'Miser.' He is also the self-concentrated Planet, who thinks little outside himself. I say that the methods of research at present are futile. It is in the *mind* that Cancer is formed, and projected into the physical; but one point has at last been evolved from much that is futile. The Mind, having projected cancer into the body, then certain types of soil affect the growth of the disease. Thus you see Saturn affects the children he bears. They inherit from their Planet an introspective and, in some sense miserly, disposition.

"The disease is projected into the physical and, as you plant a seed in the earth and it flourishes or withers, so the actual soil on which the sufferer lives affects the growth or cure of the disease."

F. Do you agree that it is through lack of elimination?

J. "That is part of the truth. I had not finished. There is a great deal to be said on this subject. You are right about elimination. The Cancer subject is invariably taut, and finds it difficult to relax. Fear; general conditions of allowing details in minor matters to worry; lack of any aim in life—all these conditions which seem so varied can set up the seeds of this disease, which is a mere hardening and folding of the tissues. These are not allowed natural expansion."

F. I realise we are on dangerous ground here, and I am anxious only to suggest the result of study along certain avenues.

It would appear from them that Lead and not Radium is the curative agent to investigate!

J. "There you are right. Radium appears to reduce, but it has no revitalising power. Lead is curative, and very soon it will be used invariably."

F. Could one say then that lead in some form is a specific cure? I do not know, of course, in what form, but it could be found, no doubt.

J. "Yes. You can say so. There you make no mistake."

F. I suppose, as with other things there are pitfalls in its uses.

J. "Yes. *Many!* But it *will* be used in a general way, and it will be found that it *must* be used both externally and internally, and also that it can be injected."

F. I know very well that what I am about to suggest will be greeted in many circles with derision; but this is a deadly serious subject we are discussing. There are many impurities in lead and, no doubt, many dangers in its uses. The New Age is being enlightened in so many ways that much which was thought to be humbug is now seen to contain much truth. I am suggesting that this applies to the science of Alchemy. The science is not entirely lost. Could not the process be used to purify lead sufficiently for its application in this sense?

J. "Yes, unhesitatingly. Those who know anything on the subject should be persuaded to spread the light. This will be a great benefit in the New Age. I look forward to many forms of disease being eliminated altogether. Alchemy will play a very important part."

F. Would you say that all organic disease is a question of fear?

J. "Yes, fundamentally! Why? Because, more than any other emotion, fear sets up conditions which devitalise.

"Devitalisation means the formation of poisons. For fear, being the enemy of all that is healthy, will actually give the ingredients life to work in a malign way in the body."

F. Well, Johannes, I put these observations forward believing they will meet with resistance, and even ridicule. Time will tell as to their reception and efficacy.

And now, perhaps I may digress on to the latest topical event politically.

To-day, August 14, 1941, we have just heard the pronouncement on the meeting of Winston Churchill and President Roosevelt. Just one hour ago. It was not in itself very spectacular, but the principle behind it is surely marking an epoch.

I must record here, before you speak, that only seven days have elapsed between the entry of Uranus into the symbol of America's destiny—Gemini. Only seven days between the activation and the proclamation. Pardon my enthusiasm, but it is quick.

J. "Too much importance *cannot* be attached to this meeting. *It is the door opening on the New Age.*

"Observe the wording, and observe its wise significance.

"Now, the aristocratic attitude of England and the commercial attitude of America have crumbled to dust. The terror of this war has joined the two nations in complete friendship and brotherhood.

"Note the astrological significance of this meeting having taken place on water—the ocean."

F. Do you refer to the culmination of the 2,000-year-period of Pisces?

J. "Yes. Of course! It was preordained that this should happen."

That cryptic phrase with which Johannes ended the session should not be regarded lightly. Reference has been made repeatedly in this book to Cyclic Rhythms, and at the risk of redundancy, I would emphasise the importance of the world's present position in the evolutionary cycle of 25,000 years.

Within this cycle is a periodicity or waveband. The wavelength is 2,083 years approximately.

The reference above is to the near culmination of this present cultural wave, and the incidence of the next.

In the recognition of this colossal event in cosmic time lies the explanation of the vast evolutionary changes which we so erroneously call political.

It is a pity that a science of such mathematical exactitude and dynamic potency should have been relegated to the realms of the occult.

But I cannot quarrel with that, recognising that such matters had been misrepresented and abased in so many ways that the dross has to be separated from the essence by a process of Time and Circumstance. To complete the quotation from a well-known philosophy veiled in allegory: "We have been given certain substituted (*ersatz*) 'knowledge' until Time and Circumstance should restore the former."

Readers may place the quotation as referring to "The Hidden Mysteries of Nature and Science."

### CHAPTER III

#### THE GERMANS WILL NOT TAKE LENINGRAD. PREMONITION AND PREDICTION

August 17

AN interesting comment on Johannes remark of the 14th, "The aristocratic attitude of England and the commercial attitude of America have crumbled to dust." Over the Radio the War Minister of England appeals to *all* women of England to come forward to perform such humble duties as peeling potatoes, etc.,

and America announces the abolition of Hire Purchase—the basis of domestic commerce in U.S.A. Small things, but straws in the wind, nevertheless.

Johannes would make a good scoop journalist if he were so minded.

My many academic friends have often urged, somewhat cynically perhaps, that a list of events still in the future should be tabulated. Anyone with imagination could, of course, compile such a list from a lively anticipation, and the inevitable trend.

Many of the events are crowding in on us now, but it may be difficult to accept the principle that the inevitable trend is produced from without, and not from within: that much of our "Voluntary" action is in reality Automatic response or psychological reaction.

I gave illustrations of the Automatic reaction in our daily response to the rotation of the Earth, Day and Night, with its alternating rhythm of daytime expenditure of energy, objective activity, and night-time restoration of energy, subjective activity. Closer examination would show its similarity to the four stroke internal combustion engine. Intake, compression, explosion and exhaustion.

In another cycle—the earth's rotation in its orbit round the sun—a similar sequence takes place; the four seasons, still closely analogous.

A third cycle is the one frequently mentioned as the Evolutionary Cycle. Our racial responses are as prompt and as automatic. We are at the compression-explosion point. It is not strange, therefore, that we experience a phenomenon of explosive character. I might almost say a "high explosive" character.

But, reading from the hour hand of the Celestial Clock, one would expect to find immediate attention becoming closely focused upon "Total" re-valuation of several specific things as indicated in the formula, and on a background of *Universalism*.

From a purely deductual but not prophetic standpoint of 1941, these will be:

1. United States of America, which will now undergo vast changes.
2. Commercial methods.
3. Education.
4. Architectural design.
5. Languages.
6. Transport methods.
7. Philosophic Science (as opposed to academic discovery in material science).

The latter has in reality had its revolution (during the period 1912–19, but the *practical application* falls into a later period).

It would, of course, be a platitude at this moment to emphasise revolutionary invention in aircraft as falling in this period; nevertheless, obvious as it is to any onlooker, it is indicated, although hardly started yet.<sup>1</sup>

I would even logically expect something in the nature of a revolutionary compressed air engine used for traffic about the year 1946–7. One could expect also many revolutionary changes in Law 1943–6. 1946–48 fundamental changes in air travel (as opposed to aircraft invention).

Then follows a period devoted to re-valuation of all domestic science including family relationships. It almost indicates, if one dare let one's speculation run so far, a form of comprehensive polygamy or at least the elimination of illegitimacy.

Then an interesting phase 1955–62 the establishment of the formula for the "Divine Right of Man."

<sup>1</sup> (1944) We had not then heard of the rocket aeroplane or pilotless planes, nor of U.N.R.R.A. food supply. Nor of Basic English, etc.

And so on into the womb of time.

But there are so many other subsidiary cycles which will colour this programme, will cross the *t*'s and dot the *i*'s, that I cannot cope with them here.

We shall see them unfold themselves in God's good time, and, no doubt, we shall respond nobly believing that we are the creators and not the servants of

### EVOLUTION.

Occasionally I meet this question: Is life then, according to your theory, a perpetual repetition of the same thing over and over again? If so, it is a soul-killing idea of existence!

The question is asked, I suggest, without due deliberation, and is best answered by a glimpse of the machinery in action in an easily demonstrable form. I gave an illustration earlier with regard to school procedure. Regard also that a child (or adult) repeats his daily routine indefinitely, but each day has added to his stature in physical and mental attributes.

Each cycle adds a plus with which the subsequent one commences.

The cycle then resolves into a spiral which itself moves forward on a cyclic path. The net result being daily growth, annual advancement, life's career, and soul experience.

Such a procedure is inevitable, but it is not a soul-killing conception. On the contrary, we enjoy it in the main, and even eagerly anticipate the greater part of it, looking forward expectantly to what the morrow will bring.

If only man will realise that the process holds good in greater spheres than the daily task, he should again look forward with keen anticipation to what the morrow will bring. I would earnestly suggest that, for the sake of human progress, "science" should now drop its negative policy, which Johannes decried in the Greeks and called Pagan—the denial of the Soul.

It is not evidence perhaps to Cambridge, but there was a recent catch phrase "Forty million Frenchmen can't be wrong". I would amplify this to tens of thousands of millions of humanity from all time cannot be wrong. They have believed in a Soul. All the great Sages have taught of a Soul. There is overwhelming evidence; but not such as can be measured by ordinary means, the evidence is intangible evidence. This is no bar, however, for only things of the substance of matter can be measured.

An exposition of the evidence must be the subject of still another book, or indeed many books, by many authorities, for on it will, I am sure, be built the New Philosophy for the New Age.

### A DIGRESSION

*August 25, 1941*

As I enter up the recorded conversation of this date, the course of contemporary affairs is in another interesting stage. The gates of Odessa and the approaches to Leningrad are being battered, and faces here are very long with apprehension.

A consensus of opinion amongst my contacts of the past week is definitely of a long drawn out war. The wife of a "Parliamentary Correspondent"—she is of French birth—visualised the German occupation of her country in a *semi-permanent way*. Iran has just been invaded by the Allies.

I record this in view of what Johannes expresses as his opinion below, and, in view of its importance at this date, I do not apologise for its interruption of our main theme.

F. Some few weeks ago you emphasised the date August 21, and said we should see our way clear after that. Would you care to comment on it now?

J. "I said 'after,' meaning that from the 21st forward there would be a definite change in the Russian situation. The Germans will not even call themselves victorious soon. The reason for this is that the Russian plan was at all times the same. They would fight to protect the Ukraine with all their might.

"If, and when, they gave way they were anxious to get the German Army on to the plains and steppes of Russia, where fighting will be very difficult, almost impossible when the rains come. *The Germans will not take Leningrad.*"

F. And you are still adamant as to October for Armistice?

J. "It must be so! Read the stars! The whole matter is drawing into one fact which will make it impossible for the Germans to fight. Complete disintegration. The people are dissatisfied. The High Command is broken, and the occupied countries are in revolt! What *can* happen under such circumstances?"

(Looking back at this from 1944 we see that Johannes' description is a very accurate picture, but misplaced "in Time" as we see it.)

F. And now to resume the thread in our observations on Science. Have you any suggestions to add to this chapter?

J. "I think there might be a little more said on the subject of Science and its relation to human survival; but if you object to it I will not press that point."

F. On the contrary, I welcome it gladly!

J. "And what about the survival of the individual Soul?

"That Man can survive bodily death has at all times been evident to *all* but the scientists, who have studied the question singly but never as a body.

"In the new age that is about to be born the certainty that the individual Soul continues to function after 'death' must be clearly demonstrated, and must receive a much wider recognition than hitherto. This, if accepted as a scientific fact, will alter the morale of coming generations who will no longer regard death as a final departure from life but as a metamorphosis.

"I believe this *will* be demonstrated and accepted at a very early date; but so far it has not been demonstrated as I should wish it to be."

F. And how would you suggest it should be done, please?

J. "The various objections to the survival of the human Soul have been unworthy of science. One—the physical brain dies, therefore, the emotions and thinking process die with it. This point can be disproved if *any* serious study is given to the question. And further—the contention that the subconscious mind and telepathy account for psychic results can be dismissed if the case is presented in its *real* aspect.

"A body of selected and educated persons should be set apart to demonstrate the futility of such contentions.

"I look forward to the time when the study of the psychology and evolution of the Soul will be regarded as a fundamental point in education."

F. One curious omission always strikes me as strange. Our religion and Western philosophy teach something of, or rather postulate, a survival *after* "death." Surely this idea must infer a pre-existence—*before birth*. It would be ridiculous to regard this life as a kind of spontaneous creation—with an eternal future but no past.

J. "Yes, precisely. I cannot enter into such a question in the space allowed me, but it would again return to the question of the group of which each human soul is an offshoot."

F. I am tempted to refer to last Sunday's broadcast of the "Brains Trust." The question had been asked: "What is premonition, if it really does exist?" As far as I remember it was unanimously rejected—by the scientists and the journalist alike, except that Professor Joad did refer to the work of Dunne, and concluded that premonition was possibly the result of a dream.

Of course, I entirely disagree. I have had many daytime premonitions, and recorded them with witnesses before the event. They are often called "hunches," but the word does not convey the seriousness of the facts.

J. "The question of premonition is one which is difficult to reply to simply; because so much that is erroneous has been confused with what is correct. If I were to reply to those who only accept premonition as a matter of chance, I should say—first, before you make your statement, tabulate how much falsehood and truth there is in what is foretold by Astrology or mediumship!

"If a fair and careful examination was made it would be found that at least 75 per cent. of the prophecies were correct. Therefore, the proportion sets aside the laws of chance.

"Prediction is made through many different methods. It may come in dream states: it may come normally as inspiration in waking states, or it may be calculated by Astrology.

"In any case, the mass of facts should not be rejected lightly! They submit a problem as to *how* the results are arrived at, but they must be accepted as a truth, on which it would be rash to depend completely, but which nevertheless has a greater possibility of being correct than incorrect."

F. I would like to ask if you intend Premonition and Prediction as synonymous?

J. "To differentiate, I would say impressions which are called premonitions refer as a rule to events which are near, and as a rule individual.

"Prediction refers to statements regarding *public* events which are not in the near future—which may refer to *Periods* and Dates and are, as a rule, arrived at by Astrology."

F. I would have said that Prediction is a mental calculation from known factors, while premonition is an emotional experience translated by the superconscious mind—through the mental antennæ, so to speak.

J. "Yes, that is fairly put. I think quite clear for the comprehension of most people."

F. A good but rough example is the Radio Telegraph picture. The transmitted waves are not yet the picture, but they exist and could be tapped in the Aether and interpreted by interception at any stage between causation and demonstration—between noumenon and phenomenon.

J. "Yes. That is a perfect illustration! I must add a few words about the failures which loom so much larger to the public than the successes. Failure in conclusions can be arrived at by emotional conditions. This refers to *premonition*. Failure in prediction is often a matter of miscalculation or mistranslation. It may be produced, however, by what is called 'wishful thinking'—which is a suppression of what is felt undesirable by the subliminal mind."

F. Yes. A classic example of this occurred two years ago, when astrologers and mediums predicted there would not be a war. I confess at once to that mistake, but I did emphasise in the Press the *immediate imminence of a World Revolution unparalleled in our history*. This is surely unchallenged to-day, although its extent and depth is not even dimly realised by most as yet.

A short while back I tabulated a few of the subjects which will come under immediate review as the result of Uranus entering Gemini. Do you agree?

J. "Please add to these, Astrological study! This subject has been accepted as a



fundamental truth in many ages, and again rejected—packed away into a lumber room, but *now* in the New Age the things that presuppose a Universal Law for the Universe will possess a value that will call for an explanation of many questions on astrological lines.

“You *must* include this, and, to what you have already in your list, I should definitely include the study of the progression and evolution of the Soul.

“If you do not touch on this evolution of the individual you will have omitted a most important factor in the moulding of the new morale.”

F. Yes. I had included that, in my mind, under my heading of education; for so it must be!

## PART VIII

### ART AS FOUR DIMENSIONS

THIS is probably the most debated subject in the world, and is a subject which can least be debated with final conclusions, for appreciation of any work of art is entirely individual. So also is its execution.

I have the opinion that it might be clarified a little by considering it from the aspect of the Zodiac philosophy, as illustrated by the four fixed or "dimensional" signs of the Zodiac.

The four dimensional aspects would then be something like this:

1 dimension	Creative.	Emotional force —	Scorpio.
2        "	Dramatic.	Light and Shade —	Leo.
3        "	Practical.	Perspective —	Taurus.
4        "	Mental.	Transcendental —	Aquarius.

Since Art is expression of Life, a further extension of this simple plan is:

1. Joy of Conception.
2. Joy of Colour.
3. Joy of Execution (Joy of Substance).
4. Joy of Appreciation.

[F. I am aware, Johannes, that some of my words here express my ideas badly, but do you like the method of analysis?

J. "That I pass at once. It is quite correct."

F. And now, if we take the divisions singly, we may arrive at better terminology.  
No. 1. Creative?

J. "Yes. Creative Art is the true Art. You must make it clear that adoptions of the work of others for interpretation are merely adoptions and yet, in such cases, what is created can be demonstrated in many different forms and appearances."

[F. And, of course, creative Art is the Realm of Scorpio?

J. "I agree."

F. No. 2. Drama?

J. "There I am not sure you have found the right word. Explain your idea of Drama."

F. Simply—Colour values and contrast, for it is related to the spectrum, which is, of course, Leo.

J. "Much better, and, in fact, the truth!"

F. No. 3. Practical, though I am sure this is an inadequate word. Perhaps "concrete" is what I am seeking for?

J. "'Practical' is certainly *not* the word! 'Concrete' expresses it. No Art is practical, nothing that *can* be called art, but it can be applied to what is practical."

F. Now I have the right expression—it is Joy of Substance!

J. "Yes. I agree to that."

F. No. 4. Mental—motion. Again I know this is very badly expressed. Perhaps "Transcendental."

J. "Art is *never* mental. It is almost invariably emotional, and does not belong to the realm of the mind. If Art is born, and by Art I mean a scheme or plan to create

what can be called a work of Art, it is a gleam from above which acts as an inspiration. *Mental* can be applied to the actual carrying through of a work, but not to its conception."

F. Of course, how stupid of me! Aquarius, to which this No. 4 belongs, is *Revelation*. I have said it so many times that I forgot it.

J. "Yes. I agree completely. I should like to make it clear what I mean by Art.

"At the back of all Art is a desire to create, as concrete a desire as that of a woman to bear a child. And when the revelation comes, there is the interpretation of the idea by the creator.

"Now, all great Art consists in creation *outside* the individual, and interpretation through the *inward* soul of the individual.

"If what is divine comes as a revelation, then the artist must mould and form what is almost a fluid material. He receives, and, as a woman conceives, the work which has been given to him as a shaft of light must be moulded and formed by his inner consciousness. There is no question here of what can be called *practical*. The moulding of the inspiration *must* come through the emotions if the artist is a true artist."

F. Yes. That is very true. It now remains for me to make a correction in that No. 4. should be placed as No. 1., since inspiration must come first. We so often start our thinking as from creation, and not from its precursor—Inspiration.

J. "Yes, most surely! Creation is in reality the 2nd stage—the moulding of the revealed light."

From August 25 until September 25 occurred a series of circumstances which prevented a further interview. Mrs. Dowden was on holiday, and I had been suffering from a serious eye inflammation involving great pain; but I was determined to have further comment on the Art section, realising that the approach through Zodiac philosophy would not appeal to many.

On September 25 then I put it to Johannes, and this is his reply:

J. "I am pleased with the book except that I feel I have not made things sufficiently simple. I think I can do better now, if you wish me to speak of Art from the beginning. I am not well satisfied with the start of that chapter. I think I may speak of it in a general way—define the term, and explain from what source it is moulded. I feel the chapter was too abrupt. I shall then try a different approach.

"I must explain in what sense I use the term Art.

"I have spoken of the deep joy of creative activity which is ours when we reach the Sixth and Seventh Sphere.

"Art is a reflection in the Earth Sphere of the creative activity which is the supreme gift of God.

"The source from which the desire to create what is beautiful is directly given to us from the Over Soul.

"Here I must explain that the Soul is made up of two parts, the Over Soul, which remains at all times with the *All*; and the Under Soul, which is ours to use for our ordinary mundane needs and which is liable to commit sin impossible to the *Over Soul*.

"The Lower Soul drags down the Over Soul towards itself, while the body still clothes it. After the separation comes, when death occurs, the Lower Soul becomes one with the Over Soul.

"Now while the body exists the Lower Soul can only use its higher self in moments of contemplation or exaltation or when the mind is entirely relaxed.

"The material which the Lower draws from the Higher can be retained and moulded for the creation of the Beautiful in music, in drama, or in any art which is not strictly mechanical.

"And thus the inspiration arises suddenly. The Lower Soul has in itself some of the Over Soul, and desire comes to mould or create what is an image of all that we shall find when we reach the two stages of Creative Activity.

"The period of waiting for the moment to arrive when creation is to take shape may be long or short. What is drawn from the Over Soul is there, and is the material from which all of beauty that we can give the world arises.

"I am trying to explain the source from which what we call creative art comes. Creative and Interpretive Art are closely allied; for the interpreter is given the material from another artist, but his is the task of recreating the *life* that is in it. To interpret is to *recreate*.

"The creative artist can leave his work intact, but it needs an interpreter who is allied to the creator mentally and spiritually to bring it to life again.

"You may ask what does the term great or supreme artist mean? It means that he, the great artist, has been much more closely in touch with the Over Soul than the lesser artist.

"From the power to *use* the material taken from the Over Soul all great art arises."

F. I would like, Johannes, to revert for a moment to the Zodiac philosophy. The sign Aquarius is both the fourth dimensional sign and the sign of revelation or inspiration, and art, like science, is struggling with the meaning of "fourth dimensionalism." Can you give me a "portmanteau" word suitable for our purposes?

J. "*Pre-creative* would be appropriate in this particular chapter. It will simplify matters.

"I should like to take the three forms of Art and give what, in a general way, may be called their psychic characteristics; but these three forms can be subdivided and in the process different sources will be tapped.

"For instance, Literature includes Poetry and Drama. The Dramatist may not be a Poet. The Poet may have no literary faculty outside Poetry—may even be quite unable to criticise his creations.

"The Artist who works in stone and creates life and beauty may not have a sense of colour values or be able to handle a brush. The Musician who writes great Sonatas or who is able to make concerted music live may not be able to write Opera: the subdivisions in Art bring us again to the question of the spiritual family and complicate the simple divisions of literature, painting, sculpture and music. But in all these there is the desire to demonstrate something new from what has been gathered from the Over Soul. The Poet has a sense of words in musical proportion, and with this the great Poets combine philosophic thought.

"The Painter has a sense of form and colour and their significance, for he has gathered from the Over Soul the power to *see* nature or human beings as they are seen from the next state.

"The Sculptor has a sense of form fundamentally, but *mental* colour values are added to this; the dramatic sense may be also taken as explaining some of the sculptor's greatest works.

"The Musician is nearer the Over Soul than any of the others, for in him not only form and colour are to be found but also the complexity of sound, which, in the Earth Sphere, is not sufficiently understood, as it re-acts on the soul while it is still imprisoned in the body."

F. May I again be permitted apropos to refer to my infallible Zodiac?

Following the process of inspiration, which I said was Aquarius, comes Capricorn which is *Music*, and is represented as the Pipes of Pan.

This philosophy of Pan is gravely misunderstood, and is often interpreted as the Paganistic delight of a mischievous fellow, when in reality it is the fundamental thrill of happiness, untrammelled by mundane considerations, which immediately precedes the creative effort.

In the field of sex relationship, it represents the pure expectancy and happiness which is too often interpreted in terms of lust, but which is in truth the music of divine nature which leads mankind forward to perpetuity.

F. And now Johannes, in conclusion I wish to ask you if you will clear up a point which has been in abeyance since the beginning of the book—the question of the several names by which you are known. We have Johannes, Michael and Plotinus, and the hint of still another. I do not wish to pry into forbidden channels, but this is, I think, an important point for both the reader and myself.

J. "Johannes is the name of my group, for we all—we who work with you from a higher sphere must have a group or Brotherhood to which we belong, and with whom we work in harmony.

"Michael is my name, as I was given a name at the time of my birth. It was chosen because of its Greek and Jewish origin, my parents being Greek and Jew.

"Plotinus is the name taken by one who was the first I found after I left the Earth Sphere to whom I could confide my philosophy. His mind was completely in tune with mine and his tendencies were those of a scholar and teacher.

"Thus in Plotinus I found a vase into which I could pour the knowledge I gained through years of contemplation and scholarship."

F. And how are *we* to know you by name?

J. "Please still call me Johannes. I feel I dare not lay claim to being a distinguished person in my own incarnation."

And so, to adopt again the Masonic conception, we must use certain substituted symbols until time and circumstance restore the genuine.

"So mote it be."

